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IN RELIGION

MAY

1914

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that they go forward"*

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Ten Commandments for Citizens

1. Thou shalt love thy country which has redeemed thee from tyranny and bondage.
2. Thou shalt not worship any political idols, nor bow down to them, nor serve them; for their iniquity will be visited upon thy children unto the third and fourth generation.
3. Thou shalt not take the name of patriotism in vain nor use it as a cloak to hide thy selfish motives.
4. Remember the day of election to keep it holy.
5. Honor the sanctity of the ballot that the days of the republic may be prolonged.
6. Thou shalt not kill the spirit of freedom by neglecting to exercise thy prerogative as a free man.
7. Thou shalt not adulterate the purity of civic life by entering politics for gain.
8. Thou shalt not encourage public servants to steal by thy indifference.
9. Thou shalt not let greed for political rewards bear false witness against thy patriotism.
10. Thou shalt not covet a public office which thou art not fit to fill. —*Rabbi Eichler.*

FREEMAN'S OATH 1634

I do solemnly bind myself that I will give my vote and suffrance as I shall judge in my own conscience may best conduce to the public weal so help me God.

The Unitarian Advance

Formerly The Unitarian—Established 1906

Volume IV MAY, 1914 Number 9

WHY should Unitarians join a church? Frankly, church membership does not mean with us what it has meant with some other churches. It demarks no hard and fast line between saints and sinners; it is no muster of the "saved" in contradistinction to the "unsaved." We believe in no mystical efficiency of rites or ceremonials of initiation which may affect eternal destiny. With us, "joining the church" means the frankness of enlistment in a cause that is worth while Nothing more or less. Every cause finds its supporters dividing into three classes: *first,* the thoroughly-in-earnest; *second,* the half-hearted, though approving; and *third,* the nominally connected, who simply drag at the brakes.

* * *

NINE-TENTHS of the hard work and the efficient service rendered for any cause is done by the people of the first group in this classification. Nothing like success comes except as these people work it out. People of the other classes may intermittently "help"; quite as often they hinder. They mean well, but the pace of success has to be geared down to accommodate their circumstances. Causes win out to the measure of the whole-hearted enlistment of the people who believe enough in their cause to put their names down, and their hearts in, and their hands out to push straight forward toward the goal of achievement.

* * *

CHURCH membership in our body means essentially the "enlistment of the whole-hearted," the rallying of those who will stand by, the fellowship of the people to whom a Unitarian church stands for a comradely adventure in noble service. We believe that it ought to be made more of, as an explicit reality in our churches. Too many of our congregations actually set a tradition of half-heartedness amongst their own people by minimizing the distinction of such an enlistment. Unconsciously they encourage their young folk to consider a liberal church as an inchoate abstraction, or at most as a semi-social habit merely. Why not be a little more robust about it? Make enlistment vital, definite and dignified; make fellowship eager, and comradeship intimate; make the church of the spirit not less frank, but more frank in its appeal to men and women to rally for a noble service—the service of religion at last discovered broad enough and big enough to deserve the attention of virile, sensible men and women of the twentieth century.

* * *

THERE is a periodical coming persistently to our mail box (until we gave peremptory orders for its discontinuance) whose spirit and method are absolutely abhorrent to us. It is called *The Menace,* and it is itself what its name describes. For it is a bitter and malignant organ of hatred against the Roman Catholic Church, and its purpose is to arouse men's passions, prejudices and fears against the encroachments of that institution. We have no doubt that the Roman Catholic Church needs watching. It is exceedingly well organized; it is rich and has the momentum of a long historic tradition and a vast numerical strength. And it is out for success. It ought to be. Any church or institution that believes in itself ought to do everything in its power to conquer the world, and the Roman Catholic Church believes in itself mightily. It makes it its business to overcome obstacles, to win advantages, to get ahead. And it knows how!

* * *

WHAT then? The Roman Catholic Church is of course the spiritual antipodes of the Unitarian Church. All that we stand for makes against their success. The Catholic Church stands for the persistence of the ideals and traditions of the Middle Ages; we stand for the ideals and

prophecies of the Twentieth Century. Yet note; there are multitudes of people in blue funk of fear lest the Middle Ages are going to triumph over the Twentieth Century unless something is done about it. And the thing to be done about it is presumed to be raising a war-cry, calling ugly names, telling woeful stories of scandals and outrages, getting men to hate and revile as a method of making the Twentieth Century hold its own over the Thirteenth Century.

* * *

WE SHOULD deem it a calamity if the Twentieth Century should suffer a relapse into the traditions for which the Middle Ages stood. But the way to prevent it is not to wage a war of recrimination against those who are honestly enlisted on the Middle Ages side. If virtual Protestantism be preached and taught whole-heartedly by those who believe in it, if progress be given its honest chance in religion and theology as in everything else in modern times, there is no more danger of Catholicism dominating the Twentieth Century than for astrology crowding out astronomy. But notice; the people most alarmed about the "Menace of Rome" are not the progressives in religion. They are almost always identified with types of "evangelicalism," people who would doubtless shriek as wildly should progressive Unitarianism show signs (as it does not yet) of suddenly overwhelming the age. It is really one type of mediaevalism warring against another, and using very mediaeval methods of warfare.

* * *

MEANWHILE the progressive Protestant must keep his head clear and his heart warm. The vital issues of Protestantism are indeed significant and must suffer no compromise. The absolute divorce of church and state, the absolute independence of the public schools from church dominance, the insistent discouragement of sectarian influences in education, either in the grades or in the universities, in parochial schools for the poor, or fashionable academies for the well-to-do, the widely extended range of the spirit of free inquiry in all departments of human interest—these are issues to take pains about. If they suffer harm it will not be because of Roman Catholic aggression so much, as because of Protestant default. Meanwhile every reader of THE UNITARIAN ADVANCE will realize that the only logical Protestantism is that free ideal of religion for which we stand. The best bulwark against the encroachments of the Middle Ages in the Twentieth Century is not the Sixteenth Century (the century of Calvin and Zwingli) but the Twentieth Century itself. We stand for that.

* * *

THE AMERICAN UNITARIAN ASSOCIATION is to be congratulated on the issuance of its New Hymn and Tune Book, with a New Service Book to go with it. We shall hope to present next month a competent review of both from a skilled hand, but immediately we desire to express our satisfaction with this new denominational asset. We have now actually a book that we can all respect and learn to love—one abreast with our modern impulse of liberal faith in worship and aspiration, and one particularly rich in its material voicing the modern aspiration of social justice. Doubtless there are hymns included, and hymns excluded, which will not satisfy individual ideas. We wish, for instance, that one or two of Mrs. Marean's hymns, particularly one of those in the *Isles of Shoals* collection, had been included. We wish that some phrases in some of the services might be different. But neither Service Book nor Hymn Book was designed to meet exactly any one man's ideal, or it would have failed to meet the average need. Just as it stands it represents a distinctive step forward in our equipment for worship.

* * *

HOW far shall religious bodies go in putting themselves on record as regards vital problems of the day? That is a burning question fretting more than one religious organization just now, and likely to trouble us not a little, perhaps as soon as the very next session of the American Unitarian Association. It is all right to say that religious organizations should deal only with religious and ethical problems, keeping hands off from the issues of politics and sociology which divide the people in their own ranks. But the trouble is, a political or a sociological question does not become burning enough

for people to want to pass resolutions about it, until it actually becomes involved in the field of religion and ethics; becomes intensely moral, and so religious.

* * *

FOR INSTANCE, our General Conference at Buffalo last autumn passed a ringing resolution for peace, and there was no trouble about it. The best of it was, the conference was not satisfied with saying proper things about peace, but it instructed the American Unitarian Association to do something about it. And the association took the conference at its word, and when the Mexican trouble became acute, sent a vigorous letter to the churches urging that they line up behind President Wilson and Secretary Bryan and hold meetings endorsing the policy of the administration. But this is politics. The Editor of THE UNITARIAN ADVANCE happens to live in a state, for instance, where many worthy men believe that Messrs. Wilson and Bryan are all wrong about this business. We happen to know some good Methodist missionary enthusiasts who scout the whole administration policy in Mexico as folly and a mistake. What then? We say, the American Unitarian Association is right, though its action in this matter is not quite in keeping with traditions that used to be held sacred on the heights of Beacon Hill. Peace resolutions that only mean "let us have peace when it is perfectly convenient, or under ideal conditions" go for nothing. Peace means peace; it becomes important only when it becomes an issue; and this great gospel of inspired common sense and progress which our Unitarian churches stand for, unmistakably belongs with that temper of spirit, that struggle for sanity of vision, that courageous idealism of statesmanship which characterizes the action of our national administration in this matter. Then why not say so, and help that sort of thing to conquer, in the name of our church?

* * *

BUT WHERE shall we stop or draw the line? Two years ago this same association passed a resolute resolution endorsing the principle of equal franchise. To many of us that is just as much an issue of progress, justice and humanity as the peace issue. But some of our good women did not think so and sent in a vehement protest, which was their right and duty, feeling as they did about it. Who shall decide? It is our conviction that every seriously organized meeting is a law unto itself, within reason, both as to its practices and its ideals. It must decide what it is competent to do, and the responsibility at once of common sense and moral conviction belong to it, not to be evaded. A rational method of parliamentary procedure, the services of a fair-minded business committee, and an honest spirit of fair play must be the means of safety, and, we would insist, for the sake of practical efficiency, on a readiness to permit a majority to postpone or terminate expeditiously any discussion deemed irrelevant or in the way of considering more important business, without reproach of checking free speech. In other words, the majority of every assembly must assume the responsibility of its powers, while the spirit of fair play and common sense be seriously insisted upon as essential Unitarian ideals.

* * *

IS EVERYBODY satisfied with the practical working of the present nominating system of the American Unitarian Association? We surely are not, and have more than once entered our protest. Without specifying our grounds for objection, we must frankly say that the nominating ballot sent to the delegates for consideration this year is not what such a ballot ought to be. The present regulation was a hastily devised makeshift to settle a somewhat uncomfortable controversy about amendments six years ago. Doubtless one potent reason for continuing it is the fear lest another "uncomfortable season" ensue if the question be re-opened. But why need it be so? We Unitarians are supposed to be a fair-minded and practical people; why not deal with this problem in a common sense manner? We stoutly affirm our conviction that leadership in this reform should come from the administration, and not in a form that would fall under suspicion of being hostile to the administration. As frankly would we believe it good sense on the part of the administration to avoid all suspicion of a narrowly administration point of view in solving the matter. Why then could not the directors of the American Unitarian Association, on their own initiative, or by instruction of the

annual meeting from their own suggestion, create a commission consisting of the president, and four or five other people representing various department conferences, in such a way that there be no question as to the fair representation of various points of view, with instruction to present in a year a well-matured plan? The end desired is very clear—the nomination and election of officers and directors who shall at once be efficient and command the genuine respect of the whole fellowship, as being fairly representative of our various sections and constituencies, and in some satisfying way selected by a *distributive* democratic method. However excellent the judgment and purpose of our recent nominating committees (and only those acquainted with the facts can realize how difficult have been their tasks, and how painstakingly they have endeavored to meet their delicate obligations), nevertheless, it cannot be said that practical selection by a committee of four or five meeting in Boston to represent a whole nation-wide denomination is democratic, or even makes for efficiency.

* * *

DR. AKED seems to have been having a characteristically interesting time of it in San Francisco. He has "let himself out" on the matter of the immaculate conception, and got himself called a heretic, straightway, by many of his evangelical neighbors. Why not? Can orthodoxy admit that the records of scripture plainly stating that Jesus was born by a miracle are erroneous, without admitting a good many other things which are "orthodoxy's" sole reason for continued existence? Or perhaps the matter should be put the other way about: If "orthodoxy" admits that it makes no difference in essential faith whether one believe in the virgin birth or not, and in the theory of scriptural inspiration that is the sole basis of that belief, then why is not the Unitarian basis of church organization and the Unitarian spirit of essential faith perfectly compatible with "evangelicalism?" Of course we all know that Dr. Aked's difference from a great number of his neighbors in Baptist, Congregational, Presbyterian and Epsicopal churches is not at all in the content of his heresy, but simply in the candor of his owning up to it. But could he or they frankly give answer to the question: If the dogma of virgin-birth can be discarded, what logical reason is there for holding on to any dogma of the church which separates the "Evangelicals" from the Unitarians? What argument can be urged for any other claim of the "supernaturalism" of Christ more valid than the argument that holds for this? Or is the vital difference between the Unitarians of today and a multitude of men belonging to evangelical churches an issue of candor rather than of belief?

* * *

A SIGNIFICANT "Appeal" has been sent out recently by "The Advisory Committee of the Commission for the World Conference on Faith and Order," and who will acknowledge ignorance of the august existence of this diffusely-named organization? The appeal is for a "Truce of God" amongst the denominations, while plans are being matured by this and kindred bodies for the consummation of the dream of universal church unity. For a little while, it is suggested, let's forget the controversies that separate the churches, and give heed to the matters which may unite them. The proposal has a romantic sound, and may prove of most wholesome value. But the analogy of the "Truce of God" of the Middle Ages is very far from being a happy one, as every student of history can realize, and this august appeal is either a universal "confession of sin," or a "council of folly," when viewed from certain standpoints. Either the issues dividing the churches are vital, or they are fictitious. In any case they can be best met by frankly considering their import and dealing straightforwardly with their concern. It is not a "Truce" among contending armies, but a Council of Love and Reason amongst fellow-workers that the times demand. The demand cannot be met until all the parties concerned give recognition to the "fellowship" of the others concerned, and there seems to be the trouble. Until it is discovered that a "Truce" amongst Christian workers is a contradiction of terms, the Unity of Christianity is impossible. With all kindliness of spirit, moreover, may it be gently suggested that just now the Episcopal Church is not in position to be the wise or efficient leader in a rational Church Unity campaign.

Religion and Modern Thought

By Arthur L. Weatherly,
Minister of All Souls Church, Lincoln, Nebraska.

THERE are certain characteristics which essentially belong to that attitude toward life which is summed up in the phrase "modern thought." From this point of view, truth is attained, not revealed. It is the result of man's long, upward struggle from the beast to the human. It is attained by means of the co-operative effort of mankind. There is for man no fixed or final limit beyond which he cannot go. It places facts before traditions; not what men have said, nor what men say, but what are the facts, is the question asked. Not how long men have believed, nor how many men have believed, but what facts are the basis of their beliefs. In modern thought reason rules instead of prejudice. Man looks beyond the limits of his own interest and race. Modern thought affirms the right of science to enter into every field of human activity. The question is supreme. He invades the secret places of the universe. There is no "Holy of Holies" whose curtains he may not draw aside and whose sacred walls he may not enter. Nothing is accepted as fixed. There is no closed canon. Further, modern thought is characterized by absolute open-mindedness, willingness to learn from every source, an inclusiveness which takes within it all sorts and conditions of men. It has a wide and generous outlook. There is nothing dogmatic or bigoted about it. It involves the patient, painstaking and often heartrending search for truth, that men make in the laboratories and in the libraries. It tunes the ear to the slightest whisperings of the eternal. It brings a sense of freedom, a daring and even light-hearted spirit, the spirit of an adventurous quest, for modern thought leads men over uncharted seas and into unknown realms. It removes all sense of fear and inspires an enduring courage.

But one characteristic of modern thought is that it is not new. There were men in the ancient world whose attitude towards life possessed these fundamental characteristics. They, too, boldly set out to find the truth with the same open-mindedness and with the same patient and painstaking zeal as is shown by modern men. Hippocrates, five centuries before the Christian era, laid the foundations of a scientific study of medicine. He broke away from the old traditions and laid his foundations upon observation and experience. His work was carried on by the school of Alexandria, where in a scientific spirit medical science was further developed. Anatomy was studied and knoweldge of the human body obtained by means of dissection. Hippocrates himself asserted that all madness is a disease of the brain, thereby beginning a development of human thought which continued for a thousand years until overwhelmed by the theological idea that insanity was due to demoniacal possession. During this period, beginning with 500 B. C., a succession of men under the influence of the scientific spirit were continually adding to the world's knowledge in reference to insanity and developed methods of treatment very much in harmony with the methods adopted today. Aristotle was essentially a man of modern thought, he was a collector from all the known world of natural objects which he endeavored to classify and relate one to another. Roger Bacon in the thirteenth century proved himself one of the great seers. He rose above the schools and the school men with which he was associated, and laid again his foundations of modern scientific research which had been buried under the theological debris of a thousand years. Copernicus resigned from his professorship in the University of Rome in order that he might retire to his native village and there publish the results of his investigations on the courses of the planets in the heavens. That noble old man, Galileo, discoverer of the telescope, belongs to the long list of men of modern thought. Hugo Grotius in 1623 published the "Rights of War and Peace," an epoch-making volume which almost uttered the decisive word in reference to that most modern of subjects, international peace.

But these ancient and medieval representatives of modern thought only flourished where there existed the opportunity for free inquiry. Copernicus published without placing his name on the title page of his book. If he had lived, he probably would have felt the strong hand of the ecclesiastical authority which sought to suppress every evidence of the scientific spirit. Galileo was tortured and compelled to recant, and Hugo Grotius by the protestants of Holland was sentenced to life-long imprisonment, in the name of theological conformity. Even Socrates was compelled to drink the hemlock not because he taught the youth of Athens the way of life, but because he questioned the established and orthodox order of thought. Wherever revealed and dogmatic theology held sway, free inquiry, the condition of intellectual development and progress of human thought, was impossible. We use the phrase "Modern Thought" because in these later times the civilized world has struck off medievalism and scholasticism. The ancient shackles of dogmatism and ecclesiasticism have been broken. A revealed theology rules no longer over the minds of men. They have become free, free to think, free to inquire, free to question in regard to every subject that affects the human soul. Not that all men have accepted the tenets of modern thought as true, for they have not. Not that all institutions, which enslave the minds and souls of men are destroyed, for they are not, but the principles, the fundamental principles have triumphed, the Dark Ages can never return. Never again can the minds of men be ruled by the thought of yesterday. In this free atmosphere modern thought flourishes. It wins victories in every field. It is not an accident that the discoveries of the first rand relating to human welfare in the nineteenth century are almost double in number those of all the preceding centuries.

The spirit of modern thought even attacks the very foundation of the ancient church. The modern man is the one who accepts to the utmost these basilar principles of modern thought. He finds in the acceptance of these is the condition of wholesome, efficient and progressive life. Not only has the earth, the sea and the sky been minutely and extensively questioned by this free man, but also everything that pertains to human life. Its motto is that of the ancient Latin poet, "Nothing that pertains to man is foreign to me." It dares to enter into the field of morals and ethics. And it does not find a fallen and then redeemed man, but rather an ever-progressing and ever-growing being who is advancing from darkness to light, establishing for himself ever and ever higher ideals of conduct, and ever responding to nobler visions. It traces the slow and painful progress of the widening of human sympathy. It studies the ethics of the family, the clan, the tribe, the nation and of humanity. Man is thus revealed as a climbing creature. A thousand years are but a day in the process. The brute dies hard. The pains of travel are long and severe through which a "human" is born. Modern thought recognizes that mankind is facing the light. It dares to dream of what the race may attain.

It questions the ancient sanctions of religion. It finds the church a human institution, born of the ignorance and aspiration of men; the Bible a book of books, a literature which has been made sacred by age, but which contains, along with much that is splendid and inspiring, much also that only reflects the crude morals of an early time; the creed a product of its age, what men once thought of God—an attempt to define man's relation to the universe. The modern man applies to all these phases of thought the law of evolution. He sees how the church, the Bible, and the creed have grown, and how they embody all the limitations of their day and age. We read in one of the earliest defenses of Christianity, known as the apology of Aristides: "And it is said that God came down from heaven and from a virgin took and clad himself in flesh in a daughter of man." Later Ignatius avowed his belief in the virgin birth; Justin Martyr affirmed that Jesus is the Christ of God, even though he was not able to prove that he was born of a virgin. And he expressed his conviction that this was a fact in terms which sound very much like a modern creed. But it was not until the last quarter of the second century that we find a definite statement that the church believes in "the birth from a virgin." Thus the modern scientific investigator is enabled to see all the steps in the growth and development of a creed.

Modern thought does not even permit that most sacred of all human experiences, prayer, to pass unquestioned. Science only knows a world of law from which there is no possible escape. No matter how passionate the desire, or how intense the longing, the universe cannot be moved to meet the wishes of any creature. No appeal can cleanse the human soul from the effects of evil. Man must shape from his own experience his destiny. To modern thought God can show no favoritism to any man or any race.

This free and open-minded inquiry also faces the tremendous fact of evil. It reads the record of history. It becomes acquainted with the cruelty, the greed and the passion of men. It sees that the pages of the records of the past are black with hate or red with blood. It discovers that the church in the defense of or in order to propagate religion slew, burned and tortured thousands. Nothing in the whole hideous story escapes its notice.

In view of these revelations of modern thought the question forces itself upon us, "Can modern man have a religion?" Many say no. I say yes. I am with that Frenchman who said "Man is incurably religious." I agree with Carlyle, that "Man's religion is the chief fact in regard to him. . . Not his professed creed, . . . the thing a man does practically, lay to heart." Man is religious whether he will or no. His religion may be good or bad, high or low, but it is his religion, and he cannot escape it any more than he can escape life or the universe itself.

But can we define religion in terms of modern thought? If so, such a definition must be conclusive. It must include all men and all religions. It must stand the test presented by this modern attitude toward life. It must raise no barriers between man and man or between man and the future. It must put no hindrance on his soul. A definition that fulfils these demands is this:

Religion is an endeavor to get into right relations with reality. This has been man's age-long endeavor. This is a statement of man's constant struggle from the realm of the brute to the life of the human. This definition includes the savage, bowed down in ignorance before his fetish, the symbol of that power with which he must be in harmony in order to preserve himself from the wild fury of the elements. It includes the chemist in his laboratory, searching with intelligent and painstaking zeal for that element which will enable man to more completely conquer the forces of nature. It includes the philosopher in his study, who seeks to find that truth which will enable men to live harmoniously with one another. It includes even those unconscious ones who are carried along by the resistless current of human progress, for man whether he will or no must, in order to live, get into some measure of right relations with reality.

When churches have been destroyed, creeds and rituals faded from the memory, man remains. Man, the aspiring, the hoping, the trusting, the endeavoring creature. As an individual, related, it is true, to other individuals, he makes his own religion, he is his own priest and his own prophet, and when he is at his best, he dare not deny the whisperings of his own conscience and he must respond to the irrepressible impulses to be up and onward.

Religion is not a creed, a system to be defended, a thing to be bought or to be given. Religion is an attitude, the attitude of the whole life, the expression of the soul in all its relationships. Your religion is how you live, how you respond to the duties and needs and opportunities of the present hour. In its highest and best sense it is the conscious recognition of your highest and best life. When this is done man is not a dumb brute, driven to his destiny, but the master of his fate and the creator with God of the future. Because such an ideal of religion gives purpose and meaning to life, it fills the soul with enthusiasm and gives it courage to grapple with evil and conquer grim despair. No discovery of science can weaken the man who realizes it, for it is a science, and gives science its power. No revelation of greed or cruelty can dishearten him, for it is his business to conquer these evidences of the brute in him. Religion thus is life, life to the uttermost, the fullest and most complete. It is the recognition that man is one with the universe, and finds not his condemnation, but his opportunity in it.

When the spirit of thought rules the life of a man then he finds himself in possession of a religion which leaps over the limitations of race and creed; makes him citizen of the world, a co-worker with all sons and daughters of men.

The Church and the Nation

By Rev. William H. Ramsay,

Minister of the Wellesley Hills Unitarian Church.

THE divine discontent of our time is a wholesome indication and a prophecy of better things,—even when it concerns religion, as it surely does; for a great and growing number of people in this country today are thoroughly dissatisfied with existing religious conditions, and are hoping for and waiting expectantly for a new type of church. One is constantly meeting such people,—earnest, cultivated, public-spirited, and in the best sense, religious, men and women. Most of them were nurtured and brought up in some church, but many of them have lost their interest and become detached from the old forms. There is at the same time a genuine faith in the reality of religion. There is a real longing on the part of a great host of people for a perfectly sincere and yet beautiful and modern expression of religion.

The people I have just spoken of will all say: "Yes, I want a church; I long for a heartfelt religious fellowship; I need it more than I ever did before!"

They will say with Amiel: "I cannot be in the right all alone. I cannot live my life without Christian prayer and discipline; yet a force of conviction I cannot disavow forbids me the forms I know. When will the church to which I belong, and my teachers belong, rise into being?"

Now a great many truly religious people today are in precisely this attitude. They attend church services fitfully,—they hardly know why. But they do not find spiritual satisfaction. So they are not enthusiastic about the church. It is not what they really desire; it does not meet the real needs or satisfy the highest spiritual aspirations of the earnest men and women of today.

Now what is the real trouble with the church? Why does it not meet the needs of such a large number of earnest, thoughtful, devoted men and women today? What is it that they really desire in the way of religious expression and fellowship? What kind of a church do they want? Probably most of them would find it easier to say what they do not want than to even outline their ideal.

One thing that they most certainly do not want is a sectarian church. Sectarianism means a closed circle of ideas and interests. A sect is always founded upon some merely partial and one-sided aspect of truth that is mistaken for the whole; it appeals to one type of people, one type of mind.

The distinguished leaders of the free movement in religious thought in the last generation, had a horror of sectarianism. Dr. James Martineau all through his long life refused to affiliate with any church bearing the Unitarian name; and yet Martineau was a very pronounced Unitarian in his theological views; but he knew that a theological dogma or a theological term, whether Trinitarian or Unitarian, was no suitable basis for a church organization. Dr. William E. Channing's attitude of mind was very similar. Channing expressed his dread of a new kind of orthodoxy—a Unitarian orthodoxy. Many of the most distinguished leaders of the liberal religious movement took the same position.

But in spite of the influence of these really great men, the very thing that they abhorred and feared gradually grew up. The Unitarian movement, with a theological label attached, became side-tracked; it was turned aside from the main highway of religion into a more or less sectarian by-way. Perhaps this was inevitable; nevertheless it was a great misfortune; it has thrown this body into a wrong attitude toward the great historic current of religious life. We of today are hardly to blame for this situation. But we want to correct past mistakes and to get back upon the main line of religious advance as quickly as possible.

Mrs. Humphrey Ward, in a lecture on "Unitarians and the Future,* tells us that the English Unitarians developed a tendency to stand outside the main channels of the national life. "What I have in mind," she says, "is the religious isolation of many Unitarians. Their church, for the outsider, often wears the air of a circle of families closely connected with each other all over England marked by

the same general characteristics." "They are marked," says Mrs. Ward, "by a certain aloofness and lack of sympathy towards everything in English religion that is not of their own stamp. Unitarian boys and girls grow up in ignorance of the main religious traditions of their country. They are talked to of Dante and Fenelon; but they have never heard of Newman and Keble, and half those 'lost causes and forsaken beliefs,' connected with the history of our national religion, the memory of which stirs the hearts of many veterans all over England, orthodox and sceptic, mean nothing to them."

Now while the conditions of liberal religion in this country have not been parallel to those in England, the same tendency to isolation, and a lack of sympathy with the great common movement of religious progress, has been only too apparent. The Unitarian churches in many a New England town have been too often "first-family" institutions, failing to keep in touch with the changing conditions and needs of the surging life around them.

Now religion, in its largest and most important meaning, is essentially a national concern. The church, in its highest significance, is the symbol of moral and spiritual ideals which are national in their scope.

In India, where there has never been any sense of nationality, religion has been almost entirely mystic, spiritualistic, esotoric and intensely individual. Its gods are spiritual abstractions. So religion in India has not promoted civilization. It has lent itself to national effacement, to caste and personal degradation.

But in so-called Anglo-Saxon countries religion has, in the main, been ethical and practical. Christianity is ethical and practical. In its essence it is the religion of the great ethical prophets of Israel, of which Jesus was the highest interpreter. It is the religion of progress, because it is capable of assimilating the new and higher ethical ideals which the constant moral and social progress of mankind is evolving.

The spirit of the new day in our own country, as in Great Britain, is the spirit of Ethical Nationalism. The church of this new day must respond to this new spirit: it must be distinctively national in its spirit and its aims. The church must symbolize and express in every legitimate way the highest and noblest ideals of national life; it must symbolize and promote the actual ideals, the real aspirations, and longings and aims of the living men and women today who desire to see our nation lead the nations of the world, not in commerce and material wealth alone, but in moral and spiritual pre-eminence.

To do this the large national conception and national aims of the church must predominate. The church, in the largest sense, has always symbolized the ethical and spiritual unity of the nation. That has been, at bottom, the significance, as it is the justification of the great national churches. The Church of England, e. g., has symbolized the common ethical and spiritual life of the British nation; it has aimed to keep alive a sense of appreciation and reverence for the great national and communal ideals, the sense of spiritual unity and continuity. This great national Church of England has, moreover, promoted the virtues of loyalty and devotion to those things which constitute the higher life of the nation.

No doubt this aim has been mixed with, and partly frustrated by, much that has been narrow, and arrogant, and merely sacerdotal in its ministers and in the methods of its government. But still the aim is a splendid one; and it has helped to keep alive great and glorious traditions and memories and influences without which the life of the nation would be lamentably impoverished. The great cathedrals belong to the whole nation: they are, whatever else they may be, the visible symbols of the nation's religious history.

When one visits Westminster Abbey or St. Paul's in London, or any of the splendid and beautiful national churches scattered all over Great Britain, one cannot help being impressed with their significance in the religious history of the nation; the sense of historic and religious continuity is at once apparent; and this is a matter of really great import in the conservation of great and sacred ideals. The very buildings, set apart and consecrated to their sacred uses, are full of solemn dignity and beauty. The sense of wonder and awe and reverence—those elemental religious emotions that come out of the very depths of the soul of man—rise spontaneously in such an environment, and bring even the Philistine and

the cold rationalist into communion with the Supreme Soul of the Past and the Present in whom all souls and all the ages are united.

Here we have concentrated and embodied in symbols all the wealth of the nation's idealism. The spirits of the mighty dead seem to surround us, "a great cloud of witnesses" to the worth of those things that have made the real greatness of the nation. Here are the memorials of the brave, the patriotic, the heroic, the genius of the nation,—statesmen, soldiers, discoverers, inventors, poets, painters, musicians, religious prophets and leaders,—those who lived and died for great ideals.

"Their bodies are buried in peace,
But their name liveth forevermore;
For the memorial of virtue is immortal."

It is our misfortune as a nation that we are still so poor in those elements that create a national spirit in religion—a national idealism. Our traditions remain so vague, so unhoused; we use them only fitfully and accidentally; we have as yet given them no adequate religious consecration. Indeed we have hardly as yet conceived of a national idealism or a national religion. Such expressions of religion as we have are fragmentary and individualistic and have no suggestion even of a national idealism.

The late Bishop Potter of New York, who was a statesman as well as a distinguished churchman, in an address on "The Significance of the American Cathedral," says that there are not five church edifices in the United States which, for dignity, monumental grandeur, nobility of conception or proportion, are worthy of being mentioned. And is the bishop not right when he says that our American churches are, for the most part, expedients devised for a certain use, and that use one which, under any honest construction of it, involves an utterly fragmentary conception of the Christian religion.

We must all rejoice in the magnificent cathedral that is in process of construction upon Arlington Heights in the City of New York. But we should have reason for a far greater rejoicing if we knew that that edifice was to be dedicated to a really national expression of religion.

The section of the American church that is inclined to build cathedrals, and has a vision, however distorted it may be, of a great "American Catholic Church," might do a wonderful service for American civilization by becoming the nucleus of what might come to be a truly American church, by including in its fellowship all the idealistic and spiritual forces of the nation,—every element that is working for and making for the Kingdom of Heaven upon the earth. This is really the type of church that thousands —hundreds of thousands—of thoughtful, forward looking and devoted men and women in this country today are longing for.

How is it to be obtained? Hardly by a consolidation of the existing sects, through some method of compromise, by which each sect agrees to drop points of difference and cling to points of agreement. This would lead simply to "a colorless and impotent undenominationalism which produces an armed truce, but settles no disputes and assuages no antagonisms." Consolidation of existing sects would be a great benefit economically, and it would be an advantage in many other ways; but it might mean practically nothing in the way of an expansion of religious ideals.

The larger church that so many people are hoping for, and waiting for, is far more likely to come through the action of individual congregations and groups of people who are free to use the elements and symbols of a national idealism. The independent liberal churches of America have a splendid opportunity before them today to meet this growing need of a church that is at once spiritual, free, and responsive to the call of the modern world. But to do this we must "show a catholic power of adaptation," and assimilate and learn to use elements and forces that we have too long ignored. The Puritanism from which the American Unitarian churches have descended—some of them in direct line—left these churches as an inheritance a rigidity and bareness that were it has been truly said, "the product of a passing negation and protest." But that which is a product of negation and protest cannot be permanent or lasting. It is not the normal or really human method in religion.

Mrs. Humphrey Ward, in the address from which I have already quoted, urges the churches of the new faith to seize upon ritual, upon music and art, to speak

in colored, parabolic, stimulating ways, using the natural sensuous impulses for its own purposes, appealing, without fear for itself, to those sources of delight—color, music, ordered speech, and magnificent action—which are in widest commonality spread.

Mrs. Ward is not pleading for any return to medievalism or any recrudescence of "ancient form through which the spirit breathes no more," but rather for that legitimate and necessary use of symbolism that appeals to something besides the logical or reasoning faculty, to which the churches of the Puritan tradition have made their appeal, almost to the exclusion of every other method of approach to the soul. Mrs. Ward wants the churches of the new faith to "spend time, love, craft and money in the attempt to make *beautiful* what they believe; to insist upon working it out into tangible, symbolic forms, so that it may win the hearts of men, as the art of Angelico won them from the walls of San Marco."

In the working out of the destinies of democracy the church is unquestionably one of the most potent, if not the supreme factor. Without great ethical ideals the future hangs in tatters. The most important problem of the nation at the present hour is the education—not of the intellect only, but of the conscience and will—the moral and spiritual education, of the great masses of the people. This is surely the chief function of the church. The task is rendered all the more difficult by the existence of an enormous and steadily-growing foreign element in the population. It cannot be done by preaching alone; and least of all by preaching of the old rationalistic and argumentative type. A clear presentation of moral principles, and a rational statement of religion is of course essential to the development of a worthy and lasting type of national life. But the great truths of religion and morality can often be more effectively inculcated by visible symbolism and acted story than by a mere logical statement.

"Where truth in closest words shall fail,
The truth embodied in a tale
Will enter in at lowly doors."

Many people in America, and especially in New England, today, seem to have a haunting fear of the ascendency of the Roman Catholic Church. So far as this fear is based upon the growth of the Roman Catholic element in the population, it may be fully justified, and it is surely to the credit of this great church that it devotes itself so assiduously to the promotion of the religious principles in which it so devoutly believes. One of the ablest scholars and clearest thinkers in this country today, Professor Franklin H. Giddings of Columbia College, says that "no intelligent observer can have followed the recent developments of Roman Catholic policy without discovering that the church is preparing to give up its struggle against the forms of civil government and to exercise its authority through them. It has no intention of surrendering the smallest fraction of authority as such, but it expects more and more to express authority through a spiritual ascendency in the mind of the voter.

Here surely is a challenge worthy of all the force and all the resources of our American Protestantism. It would be utterly unworthy, it would be paltry and cowardly on the part of non-Roman Catholics to adopt the outworn and discredited methods of religious intolerance in a struggle that should be decided, and that must ultimately be decided, upon the principle of the survival of the fittest.

If Protestantism—conservative and liberal—is to adequately meet the moral and religious situation that confronts us in the United States today; if the churches are to solve the enormous problem of shaping the moral life of the people; if they are to be effectual and trusted guides and leaders of the people, then they must learn to look at their functions in no narrow local or parochial way, but in a large national way; they must learn to put themselves down close to the lives, and understand the thoughts and ideas of the common everyday folk; they must adopt the methods that most effectively appeal to the actual capacities and wants of the great common folk in whose hands lies the destiny of the Republic. The Roman Catholic Church is earnestly grappling with this problem in its own way. Is there enough of wisdom, of devotion, of the power of adaptation, in Protestantism to do its part successfully toward solving the same great national problems?

The Modern Church and Social Justice

CONDUCTED BY REV. JOHN HAYNES HOLMES.

A VISIT TO PORT SUNLIGHT.

IT WAS at 9:40 o'clock, on the morning of July 3rd last, that I took train out of Liverpool for Port Sunlight, with the idea of spending a day in inspecting the world-famous model village, built and owned there by Lever Brothers, the great soap manufacturers. My reading and study had already made me more or less familiar with the place as "a successful experiment in prosperity-sharing" and an attempted solution of modern housing and labor problems; and my trip to England had offered me few more tempting attractions than that of personally visiting this notable social enterprise and testing my long-distance impressions. Therefore, in less than two days after setting foot upon English soil, was I making tracks for this town, conveniently located just across the Mersey from the great seaport at which I had landed.

Arriving shortly after 10 o'clock, I walked straight through the village, with only a passing examination of the wonderfully attractive houses and gardens on every side, to the central office of the Lever firm, and there presented my cards of introduction. I was received with every courtesy, taken into the rooms of one of the leading officers, where innumerable questions were answered and abundant information, in verbal and printed form, placed at my disposal, and then shown through the works by an experienced guide. The details of the manufacturing processes had little interest for me, however, as compared with the village and the living conditions of the people. Therefore did I soon pass out into the open where, under the personal care of one of the subordinate officials of the company, I devoted the next few hours to a careful inspection of the community.

Here before me was a stretch of ground comprising 231 acres, all owned by Lever Brothers Limited, occupied jointly by the works and the village in the proportion of 96 acres taken up by factories, wharves, and sidings, and 135 acres by houses, gardens, village institutions, recreation grounds, and other spaces. In and around this occupied land were 440 acres of undeveloped freehold property, owned by the company and held for the anticipated expansion of the port in the future.

The houses, about eight hundred in number, a few built singly but most of them in blocks or groups of four, five, or six together, were of course the first objects to attract my attention. Each house, or block, was of unique design, and picturesque in the extreme with clinging vines, brilliant window-boxes, projecting casements, and towering chimney-pots. All, however, as I later discovered, in spite of their individual character, followed one or the other of two general architectural designs. First, there was the so-called "kitchen cottage," with kitchen, scullery, pantry, and bath on the first floor, and three bedrooms on the second floor; and secondly, the "parlor house," which had an additional front room on the main floor, and a fourth bedroom above stairs. I was admitted to one of these houses, and allowed to examine it with the utmost thoroughness from top to bottom. The construction was plainly of the best, the interior arrangements admirable in every particular, the room space adequate, and abundant light and air were admitted from numerous swinging windows. I was especially impressed by the high standard of housekeeping which was evident in every nook and corner of this house which we had selected for our inspection purely at random. "O yes," said my guide, "no trouble about that! Rentals are based here on the annual repair charge on all the houses together. This means that every tenant takes the most scrupulous care of his own dwelling, and in addition keeps a weather eye on the conduct of his neighbor in this regard."

More noticeable, almost, than the houses, were the open spaces by which they were in every case surrounded. These were secured, I discovered, first by the rule that not more than ten houses shall be built to the acre, and secondly by the rule that each house shall be assigned not less than a certain proportionate minimum of ground. Sir William Lever, the founder of Port Sunlight, has spoken of this point as follows: "In planning the

standard type, the idea has been first to provide a garden as foreground to the cottage and screen from the road. These front gardens are in every case kept in proper order and cared for by ourselves. We have found by experience that no other plan is successful in securing a character to the village, and avoiding the unsightliness of here and there the obtrusion of neglected plots of garden which would mar the whole effect. This care by ourselves of front gardens is effected at a cost of 3d per garden per week. In addition to these front gardens we have also allotment gardens to almost each block of cottages. These allotments the tenants cultivate themselves as vegetable gardens, or properly fenced and used for poultry, etc. These allotments are placed as near as possible to each cottage and are the very safety valve of the village. Their use and appreciation by the villagers speak more eloquently than any words of mine would do of the absolute need for such means of healthy recreation." My own examination of the "allotment gardens" behind the houses showed them all to be in a high state of cultivation. The front gardens were also beautiful with flowers, hedges, and well-kept lawns. There was no such profusion of floral display as I later encountered at Hampstead Garden Suburb, in London, (See UNITARIAN ADVANCE for April, page 235), but as compared with the typical industrial village, it was veritably a paradise on earth.

Next to the houses and gardens, perhaps, as objects of interest, came the various public buildings, which were met with at every turn. Here were schools for the children of the place—a great gymnasium, with open-air swimming pools for men and women; a large auditorium for public meetings, concerts, dances, dramatic entertainments, etc.; a perfectly equipped cottage hospital, with an ambulance and a trained corps of physicians and nurses; an art gallery, with canvases by Constable, Lawrence, Raeburn, Leighton and other famous artists, and a curiously attractive collection of native weapons, utensils, costumes, etc., from various out-of-the-way portions of the habitable globe; a well-stocked public library; a technical institute; a hotel; and a spacious and artistic church! It was wonderful to see how completely the general needs of the community had been met in this variety of institutions, and how wonderfully every one of them was housed. All of them, as I understand, are owned by the Levers, but they are all at the free disposal of the inhabitants of the village, to say nothing of such a casual visitor as myself!

More impressive, however, than any of these things which I have named thus far, were the remarkable open spaces which were to be seen in every portion of the community. This is the feature which I found growing upon me as I strolled from point to point, and this is the feature which I now remember most distinctly as I send my mind back over the experiences of this day. The lawns in front of the individual houses were of goodly size, and in the rear were the spacious "allotment gardens" of which I have spoken. Streets were invariably wide (not less than 40 feet), smooth as a table-top and clean as a fresh-spread dinner cloth. And then, in addition to all these natural spaces, there was a series of parks, playgrounds, tennis courts, football and cricket-fields, rest places, commons, which took up a share of the whole area of the village, unparalleled in any community which I have ever seen in all my life. And all of these spaces, privately owned, of course, by the Levers, wide open to everybody who wanted to enjoy them! At the noon hour, for example, hundreds of girls came sweeping out of the factories, like so many flocks of birds, and with one accord lighted down upon the grass plots and under the trees, to eat their lunches in the fresh air, and romp together for a happy half hour before resuming work. The men and boys seemed to be seeking their meals at home, but well before one o'clock they were thronging the cricket and football fields. It was charming, also, to see the children at the noon recess, crowding the parks and playgrounds and in the mid-afternoon to discover stray groups busy on the tennis courts and in the cricket fields. Here were light, air, sunshine, grass, trees, flowers, all the best that nature can provide, and all constituting a revelation of the way toward health, happiness and beauty in an industrial center when there is a determined and enlightened will.

And so for hours I walked and walked,

Merle St. Croix Wright on the Modern Church Problem

From *The New York Sun.*

THE interest already displayed in The Sun's interviews with leaders of the Protestant Church on conditions in the Church today will be widened by a statement obtained from Dr. Merle St. Croix Wright of the Lenox Avenue Unitarian Church, Lenox avenue at 121st street.

Dr. Wright says that "the churches, in a word, lack brains and labor, humility and courage; lack modernness and humanity, temperament and picturesqueness." They need, he holds, "some central, therapeutic change." He believes that the change will be made and that the Church will prove itself adequate to the increasing needs of the nation and the race.

"It takes genuine newspaper nerve to ask so comprehensive a question on so obscure a matter, and expect an accurate or even useful answer," said Dr. Wright. "One's chief function in replying, as probably you recognize, is to provide news. Yet the inherent interest, if not usefulness, of the subject may justify our trouble in furnishing copy for you. Under the circumstances only an impressionistic interview is possible, with the advantage of saying our word through you, and preventing the worse conjecture of the world.

"A proper answer would require a book, a census, a congress or committee, and would be then imperfect, transitory, a sectional or compromise view. Yet the best hope of criticism or construction is always from within; only evolution settles anything, it alone pays as it goes; revolution is always in arrears, hangs an increasing score behind the door for posterity to pay. With which preamble, let us to it.

"Even statistics can give no valid answer to your inquiry, figures, as managed or mismanaged, being too often figures of speech, just metaphorical. But I believe there is a relative decline, in numbers and in spirit, in the Protestant communion. I reserve the question of the comparative reality of Protestant and Catholic standards or requirement, and of the trustworthiness of their returns.

"Many ministers, members and churches are less sanguine and valiant than they used to be; and many more should be so. Yet this, I believe, is less the fault of the Protestantism of the churches than of the churches of Protestantism. I mean the fault is less ideal than institutional; and the defect, or the deficiency, due more to causes extraneous to the churches, or to secular progress, than to changes in the churches themselves. But precisely this changelessness of the churches is itself an old and continuing fault.

"The causes of this depopulation of Protestantism are general and subtle. They are chiefly social and indirect, not scepticism or intellectual difficulty of any kind; churches thrive upon doubt as upon faith, the backward and forward stroke of the same driving rod. Repeated disappointment, a certain passiveness of expectation and spiritual dissatisfaction have driven more from church communion.

"But there are causes broader still accounting for indifference, inertia and neglect without disrespect. These are preoccupation, absorption in 'weightier matters,' fatigue, reaction from the pressure and the pace of life. Our false, inhuman laboring and living, with their unjust apportionment of profit and reward; the reckless and the almost forced escape into the facilities for recreation, and not of God's creation but the devil's, so amply and so promptly provided in these days for anybody who can loan or mortgage; the poison of new toys and opportunities, from golf and auto and week end to dancing, and the movies. There is greed for pleasurable relief from the hard struggle to live; profusion of unassimilated luxury; the sheer dissipation of the restless, the reckless, the ignorant improvident and the enjoyment of excitement in idle rentier and busy parvenu.

"But the causes are more numerous and more serious than those mentioned; immigration and the introduction of a foreign element, later demoralizing and

demoralized; with the consequent relative decline in the Protestant population of the city, recently chronicled, and the extraordinarily rapid and extensive shifting of centres and sections and redistribution of settlement, as every real estate man knows.

"Moreover, with these sociological changes come economic causes, in the expense of city rents and the superior healthfulness of the country for the children, removal of families being facilitated by the improvements in transportation. Then there are the powerful rival, quasi-religious interests of labor and socialism; of clubs and suffrage: lectures, concerts and the press; to make mention of no more.

"By these filtrations and substitutions, attractions and distractions the habit and temper of the American mind and life are altered or annulled, until the question is in order: Is there an American type and standard any more? And, further, it may be pertinent to suggest that, perhaps in the secular evolution of society, the church is losing its excess place and exaggerated prestige in the community, becoming one among many preferences of feeling and tendencies and agencies of action.

"Nothing is ever so strong as men think it, officially and institutionally; the pride of possession and of possessions leads to instinctive overestimation and misuse. Yet causes are always stronger, spiritually and ideally, than is believed. There are too many poor churches and poor ministers, in every sense; but who shall be the judges to choose and to confirm amid this rabble of applicants? There must be waste, as well as cost, of progress; particularly in a land of liberty.

"Much method is mechanical and mean, much aim material and low, much practical conduct and emotional tone traditional and unimproved; ideals unrenovated, ideas unrevised. There are superficial estimates of success, shallow contestments, official complacencies, the best we can do; 'as well as anybody'—not much efficiency of spirit; agony of mind or mood, originality of life, or first hand independence of thought or practice. The churches, in a word, lack brains and labor, humility and courage; lack modernness and humanity, temperament and picturesqueness; are cold, slow, gloomy, empty, formal and unreal. Exceptions prove the rule; they thrive and make alive.

"The chief confronting conditions, one or two, for good or evil to church and country are the labor revolution, the immigration peril, the sex war in life and literature, the business and political graft, the excess pace and speed rate of America to Nothing and Nowhere, with the reaction from the labor fever to the fury of play, symptoms of the country and the century, but with their disappearance or abatement entraining many evils into oblivion.

"Why mention more? This is the line of advance, the position of the enemy if we are in the attacking spirit, under orders from anybody or anything to develop justice and disseminate truth. Words are the coin of the wise, the counters of the fool.

"The Protestant Church is doing as well as any church and better than most voluntary and ideal interests. The higher interests do not pay materially, but spiritually. Their upkeep costs, but they keep us up thereafter. The schools, the courts, the churches, the army, navy and police are to be paid for; but they should be the better and not the worse for that. And we should make the same intelligent sacrifice for our entire associated life. The social vesture is not a cloak of charity but an investment to keep us from the nakedness of savagery. In this endeavor the churches play a prominent and important part, dependent upon individual use and abuse, though with much torpid tradition to live down and stigma, even stigmata, of moral sloth and mental bigotry.

"We suffer from the faults of our fathers an entail of evil until we make some central, therapeutic change. But so do not question the Church, for it shall question you with stern and exigent severity, but with a clemency of ministration (not administrative) adequate to the increasing needs of the nation and the race."

and gazed and gazed. Everywhere were attractive buildings, clean streets, flourishing gardens, spacious playgrounds, contented people. No ugly tenements, no defacing signs and bill-boards, no dirt, no crowds, no poverty, no misery! All was cleanliness, peace, joy, beauty, abundant life! It was hard to believe that this was actually a real town, where real men and women were living and working, and not some kind of a giant model set up in some kind of a giant museum for exhibition or even decorative purposes. In spite of the unpretentious and business-like appearance of everything, there was still a strange atmosphere of unreality about it all—at least to the newly arrived visitor from across the seas. And yet one only had to look at the busy housewives in the door-ways and out in the gardens, or watch the clamoring children as they swept out of the schools and into the nearby playgrounds, or see the girls eating their lunches under the trees in their blue working aprons, or especially listen to the hum and whirr of the great factories close at hand, to understand that here were nothing but the commonplaces of every day, after all. But to see these commonplaces carried on amid such surroundings, and with none of the usual accompaniments of dirt, ugliness, noise, wretchedness and crime—this was what made me rub my eyes, and fear every moment lest the magician's wand be waved and the whole vision vanish from before my enraptured gaze!

And how does the thing impress me, now that I have made my tour of inspection, and have had time to think over the matter in retrospect and reach conclusions?

It is evident, first of all, that we have here in Port Sunlight, not only one of the pioneer but also one of the most successful examples in the world today of what has come to be familiarly known as "welfare work." "An experiment in prosperity-sharing," as it is called by the Levers themselves, accurately describes its character. The owners of this soap business have sincerely endeavored to share this enormous prosperity which has come to them with their employees, not so much by raising wages, although wages are high, or by sharing profits, although there is an excellent profit-sharing scheme in operation, as by creating first a manufacturing plant in which the conditions of labor should be ideal, and then by creating a community of homes, in which the conditions of life should match as nearly as possible the conditions of labor. At this the Levers have labored unremittingly for a quarter of a century, and Port Sunlight, with its model factories and model village, is the result.

The factories and offices are in the truest sense of the word models. Flooded with sunshine, wonderfully ventilated, with rest-rooms, baths, dining rooms, work surgeries, etc., the machinery equipped with all the latest labor-saving and protective devices, there seems nothing to be improved or provided. Lest there be something of this kind, however, a suggestion bureau has been established, through which employees can transmit to committees of the firm any suggestions which they may find for betterment. Everything possible is done, outside as well as inside the factories, for the happiness and advancement of the people. Thus provision is made for the continued education of junior employees at evening schools at the company's expense. Work-people who join a holiday club and thus save for an annual holiday, are given liberal interest on their savings and allowed wages for the week off. Long service is recognized at the end of fifteen and twenty-five years by certificates, badges, and presentation watches. Under an employees benefit fund, the work-people who have served twenty years are, on retirement at the age of sixty-five (sixty for women), entitled to an old age pension. Benefits are obtainable under this scheme in case of break-down in health before the age of retirement; and provision is also made for widows and orphans. Latest and best of these prosperity-sharing schemes is a system of co-partnership, established in 1909, under which every employee, after five years' service, receives annually a certificate enabling him to draw dividend on an amount equal to about ten per cent of his wages. In return, the employee signs a pledge 'that he will not waste time, labor, materials, or money, in the discharge of his duties, but will loyally and faithfully further the interests of Lever Brothers Limited, its associated companies, and his co-partners, to the best of his skill and ability."

It is not until we go out of the factory and into the village, however, that we see the real advantages of this prosperity-sharing policy. The public buildings and grounds, all at the free disposal of the people and largely under their control, I have spoken of. Equally impressive are the liberal conditions under which the householders secure their convenient, attractive and not seldom beautiful homes. Sir William Lever, the founder of the enterprise, worked out the average renting value of the houses in a community such as his, on an ordinary commercial basis, as 10s 4d per week, rates, taxes, repairs and maintenance included. This calculation, so one of the official statements of the company tells us, was based on an allowance of 4 per cent interest and 1 per cent depreciation. Taking the rate of interest at 3 per cent and depreciation at ½ per cent, and the rental would be 8s 3d. Now the rents charged at Port Sunlight are based on the cost of upkeep, with an added 1 per cent for depreciation, no return in the way of profit on original outlay being asked. The rentals on the majority of the kitchen cottages are thus reduced to 5s 3d per week. For the cheapest parlor house, the occupant pays 7s 6d, including of course all rates and taxes. Not seldom, I was told by the official under whose direction I made my trip, these rents are wholly paid out of the profits made by the householders from the cultivation of their allotment gardens. That the charges are low is obvious and when one considers the character of the houses and the environmental conditions, they are little short of astounding.

That labor and living conditions such as these bring their sure results in terms of health and happiness goes of course without saying. I can myself testify to the perfect contentment which seemed to brood over the village on the day of my visit, and the general atmosphere of busy cheer which prevailed throughout the factories and offices. Here were a happy people, without any question, and a healthy people too! In a report handed me in the office of the firm, and now lying here in my desk, I read, "The healthy conditions of housing and the provision of open spaces in Port Sunlight have already had a marked effect on the vital statistics. The population of Port Sunlight is now about 3,600. The birth rate in the last few years has ranged from 26.2 to 33.5 per 1,000; the death rate from 7.62 to 10.59. For 1911 the figures were, birth rate 26.68; death rate 8.14. Comparisons made by the medical authorities between Port Sunlight children and the children of the same class in the Liverpool schools have proved that the sons and daughters of our artisans and laboring population are taller and heavier."

Such are the undoubted benefits of this triumphant "experiment in prosperity-sharing!" And yet, fine as it is in nearly every way, is it to be regarded as a solution of the pressing labor problems of our day?

Not so can I, at least, regard it. Even as I walked the streets of this happy village, and looked upon the beautiful scenes which were disclosed upon every hand, I found a dull feeling of melancholy settling down upon my heart, and well nigh spoiling the joy of my experience. All so lovely indeed; and yet all so vain! We must say of Port Sunlight what Jesus said of the rich young ruler, "One thing thou lackest"—and this the essential thing of all! I refer of course to that fundamental of all social fundamentals—Democracy! The Port Sunlight enterprise is vitiated by that one fact of which the owners of the enterprise seem most proud, namely: *"the intimate association of works and village!"* "The village," says an official publication of the company, "cannot be regarded as a scheme of housing apart from the works. It was part of the industrial organization of Port Sunlight from the first. It has been built out of the profits of the business as the business prospered. The houses are not built 'to pay' in the ordinary meaning of that phrase. They are not let at commercial rents. They are let to employees of the company under a system of 'Prosperity-Sharing' at rents just sufficient to cover up-keep and repair. The village is, in this way, as much the mark and monument of the progress of the business as is the growth of the Port Sunlight output or the increase of the company's capital."

Just so—not only the factory, but the village belongs to the company, and to that extent the employees are absolutely in the hands of the employers! Here are wonderful streets and parks and

gardens, but they are the property of the company, in the last analysis, and are granted to the people only by the grace of the company! Here are houses rented at amazingly low figures, but no employee can buy a house and thus own a house of his own; and if a man loses his job, he loses his home as well! Here are sunlight and fresh air and natural beauties in abundance, but they can be had only by those who work for the company on the terms of the company, for no outsider is allowed to reside within the town. Everything done *for* the people, and nothing done *by* them. Everything given, and nothing earned. And worst of all, everything given, like the co-partnership dividend, in return for a signed pledge binding the recipient body and soul to the company's service! Death rates are lowered, birth rates increased, physical health fostered, and a certain kind of soporific happiness developed, in such a community as this, very true! But what chance is there in such a community for the development of individual self-respect, of public spirit, of spiritual vitality? And what would happen, let me ask, if the industry, by some vicissitude, should pass out of the hands of the noble Levers into the hands of a selfish exploiter, or board of exploiters, to whom a monopoly of profits meant more than a sharing of prosperity?

What we have here, after all, is nothing more nor less than an ideal example of benevolent despotism. Such a despotism has its uses, and Port Sunlight shows us to perfection what these uses are. But is not this system bound to prove as hopeless a way of securing stability in the industrial world as it has long since proven in the political world? Democracy, at the present stage of its development at least, knows nothing of the perfections attainable at the hands of a despot who is at once wise and benevolent; but the most feeble democracy, with all its weaknesses and failings and sins upon its head, is still infinitely preferable, so far as permanent social solutions are concerned, to even the wisest and most benevolent of despotisms. Thus would few of us abandon our struggling political democracies of today in favor of the despotisms of yesterday, for all the glory and greatness that they could bring us. And thus am I tempted sometimes to believe that the dirtiest and ugliest factory town, where a nascent public spirit is battling with the sins and evils of modern community life, is a more hopeful omen for the future than all the perfections of the Levers' model village. "Of the people, for the people, by the people!"—we can be sure that it is along the line of this principle that the road of social redemption runs, in industry as well as politics. It is just this principle which I miss at Port Sunlight, and it is because of this that I regard the Port, with all its happiness and beauty, as the triumph of the false method, and thus, by the same token, the ruin of the right method.

Church Efficiency

CONDUCTED BY EMERSON P. HARRIS.

A Department devoted to making our churches more useful. Brief questions, suggestions and responses are solicited. Address all communications to Mr. Emerson P. Harris, 16 Rockledge Road, Montclair, N. J.

ADVERTISING SUGGESTIONS.

March 30.

Mr. Emerson P. Harris,
Montclair, N. J.

Dear Sir:

As chairman of a recently appointed Advertising Committee of All Souls' Church of this city, and at the suggestion of Rev. ——— I write you for suggestions as to the sort of advertising you have found, in your experience, to be most far-reaching, efficient and inexpensive. Our present opinion favors street car advertising. One difficulty we anticipate is as to the matter of the advertisement, that is to find subjects of appealing interest without entering the field of theological controversy. If you will send us samples of the matter you have used and add your valued suggestions, we shall be very grateful.

Cordially yours,

———.

It seems to us that if your church were ready to advertise, your message to be conveyed by the advertising would be

fairly apparent. Old Doctor B. at Dunkirk told the writer that there were two kinds of after-dinner speeches, one where the speaker had something to say, and the other where the speaker had to say something.

It seems to us the time to advertise is when you can't help it. That is when the advertising is needed to tell what the church is doing and is going to do, to which it wishes to invite the people of the community. In other words the first thing is to have a definite aim and plan worked out, say a series of meetings with sermons on a connected line of subjects, with such appealing incidental features as possible; or special activities of some kind, perhaps having committees on invitation, hospitality, etc. Then, after roughly drafting announcements, decide what medium, local conditions considered, would be most effective for the cost.

We have had no experience with street car cards. The most resultful announcements we have made were those in which first the subjects were such as to be of very general and perhaps timely interest, then stated in an appealing way, and finally, the subjects amplified by questions in the form of sub-headings. The medium used was the Saturday paper. But of course this will depend upon whether you would have to use too many papers.

There are many ways, one of the best possible being to work up a mailing list to which to send cards, circulars or circular letters, possibly enclosing some A. U. A. literature like "The Church of the Modern Spirit."

ORGANIZED TO DO THINGS AT ERIE.

My Dear Mr. Harris:

I was interested in the chart worked out by Rev. Walter Greenman of Milwaukee and published in the last UNITARIAN ADVANCE.

The chart was very suggestive and helpful. I would like to see more such plans and charts in your department in the ADVANCE.

The readers of the ADVANCE may be interested in the chart which hangs on the walls of our church parlor and which contains the names of one hundred and fifteen people, the working forces of our church for the current year. This chart represents a new move which we have made in our church this year, and is the result of a church efficiency campaign which we started last October and have continued through the year. At the head of the chart is the name of the church, then the pastor of the church. Below this are the names of the board of trustees, seven in number, with their official positions indicated. Then follows the chairman of the church council, Mr. Fay W. Clark, a natural born organizer, and who might be called the business manager of the church. Mr. Clark is the general chairman of seven working committees of the church; each committee is headed with its own chairman. So on this chart in parallel columns are the names of the members of each committee, fifteen in number, including the chairman of each committee. These seven committees are as follows:

Finance committee, which includes the church treasurer, the financial secretary of the church and the board of trustees. This committee makes out the budget and secures the subscriptions for the work of the church.

Membership committee, which welcomes and calls on the new members, looks after the indifferent, and makes new friends for our cause wherever possible.

The entertainment committee plans, provides, and conducts the entertainments of the church.

A publicity committee looks after advertising in papers, sending out cards, circular letters, and promotes the publicity of the church.

The branch organizations committee is made up of the presidents and heads of all the other departments of the church, such as Sunday school, unity club, men's club, woman's alliance, King's daughters, boys club, and a few other members from these organizations. It aims to coördinate the work of all these organizations.

The social service committee is made up of the leading social workers in the church, those who are serving on the different boards and philanthropic organizations of the community.

The house committee looks after the church building, and takes charge of its renovation and improvement. The pas-

tor and general chairman are also members of all these working committees and meet with them as opportunity affords, or as their services are needed. The chairman, Mr. Clark, meets with them very regularly and prods them to action when they are inclined to lie down on the job.

These working committees, with the board, have had three union meetings during the year—two six o'clock dinners when all were practically present. At the first, Mr. Letchworth of Buffalo delivered an address; at the second, reports were presented and enthusiasm worked up for the local work of the church. The third was a church efficiency meeting addressed by Mr. Emerson P. Harris, Mrs. Mary B. Davis and Rev. F. M. Bennett. The results of this movement so far have been the general strengthening of the church, the best year for church attendance we have yet had, a $1,000.00 increase to our church budget, in spite of hard times, three successful church entertainments at which admission was charged, our Sunday school doubled, forty new members to our church, and a spirit of work, enthusiasm, interest, and good fellowship which makes our whole movement tingle with new life.

THOS. P. BYRNES.

Erie, Pa.

CHURCH EFFICIENCY IN ENGLAND.

CHURCH advertising is not merely a phase of American barbarity. The fervor for church efficiency is branching out across the seas, and we publish with interest this letter published in our London contemporary, *The Inquirer:*

METHODS OF INCREASING CHURCH MEMBERSHIP.

Sir,—We have gained ninety new members since last March. In reply to your correspondent, Mr. Hall, I will write of our methods; but first it is supremely necessary to have "good goods" to offer. We have an admirable church building, a skillful organist and well-trained voluntary choir, and an intelligent, spiritual head in our minister. We advertise, by posters displayed on chosen stations, the subjects of sermons or addresses and lectures. The posters contain a monthly list, and cost 1½d. a week each for posting and rent. We print leaflets setting forth the aim of the church, with particulars of service; these are given by members of the congregation to any who may be interested, and to all strangers who come to church, or visitors to lectures. There are two tables of literature in the vestibule of the church, one of pamphlets and books for sale, under the care of the church librarians, and one of literature for free distribution. Free copies of the rules, monthly calendar, advertisement leaflets, and any other literature likely to interest the stranger is offered him on entering or leaving the church. He is invited by printed notice to help himself from the free table of literature, and the Secretary urges all strangers to visit the table and take what interests them. She gets into conversation with them, welcomes them on future occasions, offers to send the monthly calendar by post on receipt of name and address, points out what the church offers to those who want to learn, and what the church needs from those who want to teach, making the appeal for membership as individual as possible, exerting all her personality to gain members. The Church Committee has no arrangement for the visitation of persons known to attend the services; the minister, of course, speaks to all who approach him in the vestibule after services, or privately if requested, or by writing. It is proposed to have, in the near future, a Propaganda Committee, not necessarily of members of the Church Committee. To sum up, in order to increase the membership of our churches, in my opinion, it is first necessary to have something very well worth offering, and then to exercise to the utmost one's personality in offering it.—Yours, etc.,

EDITH K. MIDDLETON,
Hon. Sec.

119, London-road, West Croydon,
March 8, 1914.

"THE MARIETTA PLAN."

IT BEATS the Go-to-Church Sunday six times and more, for it was a campaign of six consecutive Go-to-Church Sundays. It was not a flash, over in one day; it was action repeated until some people contracted the go-to-church and go-to-prayer-meeting habit.

The ministers proposed the plan. One of them met a publicity specialist, Mr. A. M. Briggs of the A. M. Briggs Poster Co., who helped work out the details. Mr. Briggs then came to Marietta and put the proposition up to seventy-five laymen. They saw in it a clear-cut, up-to-date business proposition. They adopted the scheme and organized to fill the churches for six weeks and challenged the ministers to fill the pulpits. The challenge was accepted on the spot, and in four days the ministers had ready for the printer a complete program of sermon themes and prayer meeting topics for six weeks. All the churches of the

city, including the Catholic, united in the movement and the program of services was distributed in the sixteen churches the Sunday before the campaign began.

The laymen assumed the initiative and organized as follows: First was the General Committee, composed of one from each church. In it were the chairmen of all other committees. The General Committee met every Sunday afternoon.

There were seven other committees—on Publicity, Program, Canvass, Finance and the Get 'em Out, Follow-up and Music Committees. These all met every Monday evening, first separately, then all together to report work done and to perfect plans for the week ahead. The Publicity Committee prepared write-ups for the papers, especially on Mondays, reporting Sunday's attendance. It bought half a page in each paper on Saturdays for a big ad. It posted the town with card posters, put up in the trolleys, in the stores and in the windows of houses. Buttons were provided for everybody which said: "I am going to church next Sunday. Are you?" and stickers were furnished for packages in all the stores and laundries bearing a similar legend. The Program Committee was composed of the ministers, who met to pray and plan, every Monday morning. The Canvass Committee secured a record of the church affiliation of every family in the city, on a given day. The Finance Committee got the money to pay all bills and did it easily. The Get 'em Out Committee did all sorts of things. They stirred up every church to get after its own constituency. It was done effectively. The Follow-up Committee studied how to conserve the gains of the six weeks' campaign. Two weeks were given to big union meetings. Then the city was divided into small blocks and in each two cottage meetings were held per week for two weeks. Three weeks were then left till Easter. During these, each church will plan its own work of ingathering.

Results.

1. The spirit of unity and co-operation in working the whole city as if it were one parish and the common declaration of the place the church fills in the esteem of the people, was a result worth all the cost of the campaign. It was a striking thing that there was not a breath of criticism from anybody.

2. The final tabulation of attendance for the six Sundays: In sixteen Sunday schools, average increase of attendance, 26 per cent. In fourteen churches, average increase at morning service, 66 per cent. In fourteen churches, average increase at every service, 55.5 per cent. Prayer meeting attendance increase from 50 per cent to 100 per cent. For three Sundays since the campaign closed, congregations have about maintained the campaign average. This results from the campaign, as special work and advertising had stopped.

3. The whole city has declared itself in favor of the church, regular worship and the religious life. The way is now open to homes and hearts. The conditions could not be better for the ingathering of new people into church membership.—*From the Congregationalist.*

ENGLISH MOTHER'S CREED.

We give here the creed of an English mother:

I believe in the eternal importance of the home as the fundamental institution of society.

I believe in the immeasurable possibilities of every boy and girl.

I believe in the imagination, the trust, the hopes and the ideals which dwell in the hearts of all children.

I believe in the beauty of nature, of art, of books and of friendship.

I believe in the satisfactions of duty.

I believe in the little homely joys of everyday life.

I believe in the goodness of the great design which lies behind our complex world.

I believe in the safety and peace which surrounds us all through the overbrooding love of God.

I believe in the will of God as the one and only law of human life in all its relations.

I believe in training my children to be faithful children of God and disciples of Jesus Christ.—*Methodist Recorder.*

In order to publish full reports of the Boston Anniversary meetings and the meetings of the Western Conference, our June number will be delayed a week, in accordance with our usual custom.

Sixty-Second Annual Meeting of the Western Unitarian Conference

To be held with the First Unitarian Society, Chicago, at Memorial Chapel, 57th Street and Woodlawn Avenue, Monday, Tuesday and Wednesday, May 18, 19 and 20, 1914.

INVITATION.

The First Unitarian Society, Chicago, invites the delegates to the Sixty-Second Annual Meeting of the Western Unitarian Conference to be its guests during the conference sessions. Acceptances of this invitation, stating probable time of arrival and departure must be sent to "The Reception Committee," 1174 East 57th Street, Chicago, not later than May 14th. It is taken for granted that ministers and lay delegates not sending acceptances by this date will provide their own entertainment.

PROGRAM.

Monday, May 18th.

4:00 p. m. Meeting of Conference Directors at Chicago headquarters, 105 South Dearborn Street.

6:30 p. m. Conference Supper at the City Club. Toastmaster—Mr. E. L. Richardson, Milwaukee, Wis. Speakers—Rev. Albert R. Vail, Urbana, Ill.; Mrs. Leonard Peterson, Chicago; Hon. Hugh McKinnon Landon, Indianapolis, Ind.; Rev. Minot O. Simons, Cleveland, Ohio.

Tuesday, May 19th.

10:00 a. m. Business Session.

Address by the President, Hon. Morton D. Hull.

Report of the Treasurer, Mr. J. W. Hosmer.

Report of the Secretary, Rev. Ernest C. Smith.

Discussion of the following recommendations of the Board of Directors:

I. "That a systematic attempt be made to increase the endowment fund of the Conference to $50,000."

II. "That the Western Unitarian Conference shall become responsible for all administrative and missionary work within its borders, including subsidies to aided churches assigned at present to the Western budget, but not including the support of work in university towns."

"That the churches composing the Western Unitarian Conference send all their missionary contributions, save nominal sums sufficient to retain membership in the American Unitarian Association, to the treasury of the Western Unitarian Conference."

"That the Western Unitarian Conference request the printing of its treasurer's report in connection with the report of the Treasurer of the American Unitarian Association, so that the missionary contributions of the Western churches shall appear in the general summing up of the missionary activities of the denomination."

1:00 p. m. Alliance Luncheon at the Church, Mrs. E. C. Smith, Director for Illinois, presiding.

Ministers' Luncheon at the Del Prado Hotel.

2:30 p. m. Woman's Alliance Meeting, Mrs. Emma N. Delano, Vice President for Western States, presiding.

Address, "Woman's Part in Aggressive Unitarianism," Mrs. Eugene R. Shippen, Detroit, Mich.

Discussion.

8:00 p. m. Platform Meeting:

"A Modern Interpretation of Religion."

"Present Day Revelation," Rev. F. S. C. Wicks, Indianapolis, Ind.

"Man's Part in the Creative Process," Rev. Arthur L. Weatherly, Lincoln, Nebr.

Wednesday, May 20th.

10:00 a. m. "A Modern Interpretation of Religion."

"Jesus or Christ: The Dilemma of Orthodoxy," Rev. Robert S. Loring, Ann Arbor, Mich.

"The Advantage of a Radical Position," Rev. Everett D. Martin, Des Moines, Iowa.

12:00 m. Closing Business Session.
1:00 p. m. Luncheon at the Church.
2:30 p. m. Open Conference.
8:00 p. m. Seryice of Worship.
Conference Sermon, Rev. Frank A. Gilmore, Madison, Wis.

GENERAL INFORMATION.

Memorial Chapel, where the sessions of the Conference will be held, is at the corner of East 57th Street and Woodlawn Avenue. Take Illinois Central suburban train to 57th Street and walk West to Woodlawn Ave., or take Cottage Grove Avenue surface cars marked Jackson Park or 55th Street to Woodlawn Avenue and walk South to 57th Street. Members of the reception committee will be at the City Club Monday evening and at Memorial Chapel throughout the Conference to receive and assign guests.

The Alliance Luncheon to be served at the Chapel Tuesday at one o'clock will be open to all members of the Conference, men as well as women. Tickets will be 50 cents each. All desiring to attend must send notice to Mrs. E. C. Dudley, 1545 Astor Street, Chicago, not later than May 14th.

Those intending to be present at the Ministers' Lunch (50 cents) must send word to Mr. Pulsford, 1174 E. 57th Street, Chicago, by May 14th.

The Conference Supper will be the opening session of the Conference and will be held at the City Club, 315 Plymouth Court, near Jackson Boulevard. Tickets will be seventy-five cents and may be procured at the Club the evening of the supper. As a guarantee is given, it will be necessary to reserve places in advance. Notifications should be sent to Rev. E. C. Smith, 105 South Dearborn Street, Chicago, by May 14th.

WESTERN CONFERENCE NEWS.

Ohio.

Ground was broken for the new church building at Dayton on April 15th. The year shows significant gains in congregations, membership and prestige, with further development of the Sunday school. Mr. Marshall gave a lecture on "The Antiquity of Man" in Memorial Hall on February 8th, repeating it by request at the regular church service on March 29th. This address was illustrated by the best set of slides in America upon this subject and the latest conclusions of anthropologists were brought to the people of the community. On March 30th the Woman's Alliance managed a successful Evan Williams concert to raise money for the new church. This was an ambitious undertaking; an effort being made for a very large advance sale of tickets. In connection with this sale unexpected opposition was developed, the officers of the local Y. W. C. A. refusing to have any tickets distributed from their building on the score that in helping the Unitarians the association would be working directly against its own views of Christianity. This opposition led to a statement in the local papers, setting forth the spirit and purpose of our movement. The net result of the opposition was added strength and a better understanding in the community of what we are and what we are trying to do.

Illinois.

At Alton the series of special services, March 22nd-25th, brought out larger audiences than the corresponding series last fall. Several persons united with the church. These special meetings apparently had the effect of increasing the attendance at the Sunday morning services, though the marked increase since the last series was perhaps due to the leading part Dr. Reese is taking in the movement for civic righteousness in Alton.

Iowa.

The annual meeting of the Sioux City Church was held on April 1st. The treasurer's report showed all bills paid and a small balance on hand. Unity Circle, Unity Guild, Unity Girls, the Sunday School, the Boy Scouts, and the People's Forum all gave reports of successful work and all but one showed a balance in the treasury, the one exception being the group of women which had redecorated the assembly room at considerable cost and which reported itself as quite confident of its ability to take care of the one hundred dollars deficit in the near future. The minister's report showed thirty-one new members added during the year and five losses through death and removals. The report also showed increasing congregations, services reestablished at Cherokee and a playground kept in commission through the out-door season on the quarter block adjoining the church. Rev. Ernest C. Smith, secretary of the Western Unitarian Conference, gave an address on "Our Message to Youth."

The Board of Directors of the Western Unitarian Conference met at the Chicago headquarters on Monday afternoon, April 13th, at 2 o'clock. Present: Mrs. Lynn, Messrs. Greenman, Hawley, Hosmer, Pulsford and Smith. Mr. Greenman was elected chairman. The Program Committee submitted a provisional program. It was voted to adopt the program and to authorize the committee to

make any necessary changes without further reference to the Board. The secretary reported to the Board that the Unitarian Church at Geneva, Ill., had conveyed the title to its real estate to the Western Unitarian Conference, reserving to itself upon certain express conditions the right to the use of the property. It was voted to accept the trust. The secretary made a report on the relation of the Conference to the UNITARIAN ADVANCE. Adjourned at 4:10 p. m. ERNEST CHARLES SMITH,
Secretary.

THE NEW ENGLAND LETTER.

How people pour out at Easter! Why? Does it point merely to tradition, or to a spark of loyalty, or a love of splurge in the way of church music, dress and flowers, or to a real interest in the world-old question of life? However it may be, many of our churches in this vicinity reported larger congregations this Easter than ever before. No doubt the perfect day helped. Perhaps the effects of the go-to-church campaign were not over. Best of all, who doubts that Cardinal O'Connell's vicious attack served us better than he dreamed! It is not a bad thing to be waked up and made alive even by a Roman Catholic Prince!

That reminds one of the present effort of the Massachusetts legislature to safeguard public moneys from sectarian uses. Startling it was to learn that the clause which has been supposed to cover that issue is in reality ineffective owing to possible divergent and contrary interpretation. Naturally most Protestant clerical bodies, including the Boston Association of ministers, have gone on record as favoring the change. Recently in Newport, R. I., great excitement followed the open attempt to secure appropriation of public moneys for the support of the Roman parochial schools. Protestants immediately arose, Mr. Jones of Channing Church well in the front. But oddly enough it was a Roman Catholic, the city solicitor, who effectually blocked the move. Another interesting item of the Massachusetts legislature is the passage, for the first time, of a bill furthering equal suffrage which in the House was in charge of Representative Sanford Bates, known to us as President of the Young People's Religious Union.

We are glad to welcome back again Rev. C. W. Casson, who has been editing a big Ottawa daily and traveling everywhere to see how the world is run, but who is now happily settled at Roslindale, Mass. Rev. Samuel Maxwell of Greenfield comes to the long vacant pastorate of the historic Second Church of Boston. Rev. S. B. Nobbs, late of Jacksonville, Fla., who has been going about effectually waking up our men's clubs, is settled in Marlboro, Mass. Rev. Walter Swisher has gone from Passaic, N. J., to New London, Conn., to preach in one of the loveliest of our church buildings. Rev. Otto Lyding has been called to the old First Church in Roxbury, Mass., to be associate pastor with Dr. DeNormandie, and Rev. Henry C. De Long, after serving the Medford Unitarian Church for forty-five years, has been made pastor emeritus. Rev. Fred R. Lewis of Hopedale, Mass., out of whose parish lately have died ex-Governor Draper and his wife, has gone to North Easton, Mass., and Rev. Geo. H. Reed of Belmont, has received an invitation to the pastorate of the Rogers Memorial Church at Fairhaven.

At Newton Center under Mr. Robinson, as at Winthrop, in charge of Mr. Peck, public forums for the discussion of live social issues of the day, led by experts, have been held through the winter with marked success. At the old First Parish, Dorchester, Mr. Forbes has held a series of vesper services with splendid attendance, having after each one a social gathering in the adjoining parish hall where light refreshments were served. Large numbers of strangers have attended these gatherings. The ninety-second anniversary of Dr. Hale's birth, April 3rd, was largely celebrated, most elaborately perhaps by the Lend a Hand Societies and at Channing Church, Dorchester, where a remarkable collection of portraits were shown and a splendid assembly sang the Doctor's favorite hymns, listened to extracts from his writings and enjoyed Dr. DeNormandie's fascinating reminiscences.

The New Hampshire churches are reported full of zeal and working splendidly. Rev. John Wilson of Wilton has declined the invitation extended him and will remain at his present post. The Concord, Nashua and Manchester Churches are all prospering. A meeting in the interest of religious education was arranged for the middle of April at Concord with addresses by President Wm. I. Lawrance, Prof. Starbuck and Mrs. Clara B. Beatley. There is great interest in the meeting, which our New Hampshire friends want to make an annual affair. Summer Sunday School meetings are also arranged for the week of July 5th at Proctor Academy, which again reflects the life and interest of the New Hampshire Churches.

All in astir now for the May meetings, which will be held May 25-29, and the program of which as thus far completed (at time of our going to print) is printed here. Notice the resumption of the reception to delegates and ministers held on the first evening of the meetings; the splendid announcement of the Alliance for Monday afternoon; the Berry Street Conference with Mr. Sullivan as speaker; the dinner and conference of the Laymen's League, when there will certainly be a renewal of life; the brand new "Forward Movement" for Wednesday afternoon; the strong trinity of speakers for the Young People's Religious Union evening; the fine afternoon meeting of the Sunday School Society and, last but not least, the crowning event of the week, the festival, which however is not yet wholly crowned, as there are speakers to be announced. Not to be overlooked either are the Sunday evening meeting at Dr. Hale's old church under the auspices of the Fellowship for Social Justice, and the Association's business meeting on Tuesday, with the perti-

nent addresses of the afternoon. Look over the program carefully and see if it does not promise a splendid week. Then pack your grip, lay your plans, and be ready to start. Already we begin to anticipate the flow of the fraternal spirit and the finest anniversaries we have yet had.

CHARLES PHELPS WELLMAN.

PRELIMINARY PROGRAM, ANNIVERSARY WEEK, BOSTON, MAY 25-29, 1914.

Unless otherwise designated, all meetings are open to the public.

SUNDAY, MAY 24TH.

8 p. m. At South Congregational Church. Public meeting of the Unitarian Fellowship for Social Justice. Rev. William M. Brundage, Ph. D. President, will preside. Symposium, "Our Program." Addresses by Rev. J. H. Holmes, Rev. Edward Cummings, Miss Jessie Wallace Hughes, Ph. D.

MONDAY, MAY 25TH.

9 a. m. Morning prayer in King's Chapel. The service will be conducted by Rev. Sydney B. Snow, of Boston, Mass.

10:30 a. m. Annual meeting of the Ministerial Union in Channing Hall. Speaker, Rev. Edwin M. Slocombe. Subject: "Centre and Circumference."

2:30 p. m. Public meeting of the Alliance of Unitarian and Other Liberal Christian Women at the South Congregational Church (corner Exeter and Newbury Streets). Subject: "The Challenge of the World to the Church." Devotional service. Addresses by Mrs. Troward H. Marshall, Ph. D., of Dayton, Ohio; Rev. Merle St. Croix Wright, D. D., of New York; and Rev. William L. Sullivan, of New York.

4 p. m. Seventh annual meeting of the Unitarian Service Pension Society in Channing Hall.

5 p. m. Vesper Service at the First Church, corner of Berkeley and Marlboro Streets. Rev. Alfred R. Hussey, of Baltimore, Md., in charge.

5:30 p. m. Annual meeting of the National League of Unitarian Laymen at the Twentieth Century Club, 3 Joy Street. John Mason Little, Esq., will preside, and the Secretary will make his report. Dinner at 6 p. m.

Addresses on "The Opportunities of the League," by Dr. Samuel A. Eliot, of New York, and Mr. Alexander Johnson, formerly Secretary of the National Conference of Charities.

8-10 p. m. Public reception to ministers, delegates and friends at the Hotel Somerset. Rev. and Mrs. Samuel A. Eliot, Rev. and Mrs. Samuel M. Crothers, and Miss Anna M. Bancroft will receive. The Raymond Orchestra will furnish music. Light refreshments will be served throughout the evening.

TUESDAY, MAY 26TH.

9 a. m. Morning prayer in King's Chapel. The service will be in commemoration of the ministers of the Unitarian Fellowship who have died during the year. The address will be given by Rev. Henry C. Parker, of Woburn, Mass.

10 a. m. Eighty-ninth annual meeting of the American Unitarian Association in Tremont Temple. Delegates and life members will be admitted by ticket to the floor. The galleries will be open to the public.

The morning session will begin with a devotional service, conducted by Rev. George H. Reed, of Belmont, Mass.

10:15 a. m. The Treasurer will present his Annual Statement, and the Secretary will make his Annual Address.

10:45 a. m. Addresses: "Gathering a Congregation in a New Field," Rev. James C. Duncan; "Creating a Unitarian Church in a College Town," Rev. Albert R. Vail, of Urbana, Ill.; "The Growth of Unity Among the Churches," Rev. Ambrose E. Vernon.

11:45 a. m. Annual Address by the President.

12:15 p. m. Report of the Special Commission on the Membership and Methods of the Association, Hon. Leslie C. Cornish.

12:30 p. m. Intermission.

2:30 p. m. Annual Meeting of the American Unitarian Association [Continued]. Five ten-minute addresses on "The Call of the Hour to the Free Churches":

"To the Coming Generation," Rev. William I. Lawrance, Secretary of the Department of Religious Education.

"To the Spirit of Self-Reliance in Churches and Conferences," Rev. Fred V. Hawley, of Chicago.

"To the Promotion of Social Welfare," Rev. Edgar S. Wiers, of Montclair, N. J.

"To the Laymen," Rev. Samuel B. Nobbs, of Malboro.

"To the Ministry," Rev. Henry Wilder Foote, of Cambridge.

3:30 p. m. Report of the Nominating Committee. Election of officers and directors.

4 p. m. Report of Business Committee. Discussion and Business.

5 p. m. Vesper Service at the First Church. Rev. Abbot Peterson, of Brookline, Mass., in charge.

7:30 p. m. Anniversary Sermon before the American Unitarian Association in Tremont Temple. The entire hall will be open to the public. The services will be conducted by Rev. Samuel R. Maxwell, of Boston, Mass., and Rev. Francis G. Peabody, D. D., of Cambridge, Mass., and the sermon will be preached by Rev. William G. Eliot, Jr., of Portland, Ore. Music by the Choir of the Arlington Street Church, under the direction of Mr. Benjamin L. Whelpley.

WEDNESDAY, MAY 27TH.

9 a. m. Morning prayer in King's Chapel. The service will be conducted by Rev. Edmund H. Reeman, of Lancaster, Pa.

10 a. m. Meeting of the Berry Street Conference in the vestry of Arlington Street Church. The address will be given by Rev. William L. Sullivan. Open to ministers only.

10 a. m. Annual Business Meeting of the Alliance of Unitarian and Other Liberal Christian Women in the South Congregational Church. Annual Reports.

12:30 p. m. Annual Meeting and Luncheon of the Meadville Alumni Association at the Bulfinch Place Church. Luncheon followed

by address in auditorium of church by Rev. George A. Gordon, D. D. Subject, "The Power and Promise of Congregationalism." Business meeting will be held immediately after the speaking.

There will be no charge for the luncheon, but it is essential that those who expect to be present notify the Secretary, Rev. W. C. Brown, 25 Beacon St., Boston, on or before Monday, May 25th. Open to all who have been students at Meadville.

2 p. m. Forward Movement Meeting in Arlington Street Church. Subject: "The New Missionary Impulse." Devotional service conducted by Rev. Paul R. Frothingham. Hon. Wm. S. Kyle, President of the Unitarian Club of Boston, will preside. Addresses by Dr. Charles W. Eliot, Rev. Jabez T. Sunderland, Rev. William L. Sullivan. Congregational singing.

5 p. m. Vesper Service at the First Church. Rev. H. Sumner Mitchell, of Keene, N. H., in charge.

6 p. m. Unitarian Festival in Tremont Temple. The Chairman of the Festival Committee, Mr. Charles A. Collins, will present as the presiding officer of the evening the Hon. Curtis Guild. Speakers, Mr. J. Randolph Coolidge, Jr., President of the Boston Chamber of Commerce, Rev. Abraham M. Rihbany and others.

Tickets, $2.50 each, will be on sale at the bookstore of Messrs. W. B. Clarke & Co., 26 Tremont Street, on and after Wednesday, May 20th, between the hours of nine and four o'clock. First balcony and front rows second balcony, tickets, $1; remainder second balcony, 50 cents, for those who feel interested only in the speaking. Music, as usual, during the evening. Speaking will begin at 7:15.

THURSDAY, MAY 28TH.

9 a. m. Morning prayer in King's Chapel. The Communion Service will be conducted by Rev. Roger S. Forbes, of Dorchester.

9:30 a. m. Graduation Exercises of the Tuckerman School in Channing Hall. The address will be given by Dr. Charles W. Eliot, of Cambridge.

10 a. m. Business meeting of the Unitarian Fellowship for Social Justice in the Bulfinch Place Church.

10:30 a. m. Eleventh annual meeting of the Unitarian Historical Society in King's Chapel. President Henry H. Edes will preside. Reports and election of officers. Speaker to be announced.

11 a. m. Conference in Channing Hall of Cheerful Letter Workers. Open to all who are interested.

2 p. m. Annual business meeting of the Young People's Religious Union, in the vestry of the South Congregational Church, corner of Exeter and Newbury Streets, for reports, election of officers, and conference. Rev. J. T. Sunderland, D. D., will speak on "What the Y. P. R. U. Can Do to Give Our Unitarian Faith to the Orient."

2 p. m. Conference of Post Office Mission Workers in Channing Hall, for those interested in the distribution of Unitarian literature.

2 p. m. Adjourned meeting of the Unitarian Fellowship for Social Justice. Symposium among members. Addresses by Rev. Edmund H. Reeman, and others, on "Guideposts and Mile-stones along the Social Highway."

2:30 p. m. Annual meeting of the Unitarian Temperance Society in Lorimer Hall.

Symposium on new ways for Temperance Work including exhibition of stereopticon slides. Reports and election of officers.

5 p. m. Vesper service at the First Church. Rev. Dudley R. Child, of Pepperell, Mass., in charge.

5-7 p. m. Reception by the Boston Federation to the officers of the Young People's Religious Union in the parlors of the South Congregational Church. A collation will be served, to which delegates from the Unions and Young People's Societies are invited.

7:30 p. m. Public meeting of the Young People's Religious Union in the South Congregational Church. Rev. William G. Eliot, Jr., of Portland, Oregon, will conduct the devotional service. Addresses: "The Opportunity for Social Service of Unitarian Young People." Speakers: Hon. Grafton D. Cushing, Speaker of the Massachusetts House of Representatives; Dr. Richard C. Cabot, of the Massachusetts General Hospital; Rev. John Haynes Holmes, of New York.

Music by a Young People's Chorus Choir from the Boston Federation.

FRIDAY, MAY 29TH.

9 a. m. Morning prayer in King's Chapel. The service will be conducted by Rev. Frank A. Powell, of Manchester, N. H.

10 a. m. Annual meeting of the Unitarian Sunday School Society, King's Chapel. Service of Song and Prayer.

10:15 a. m. Clerk's report. Treasurer's report. Election of officers. General business.

11:15 a. m. Report on The Activities and Opportunities of the Society, by Rev. William I. Lawrance, President. Report of The New Course of Religious Education, by Prof. Edwin D. Starbuck, Ph. D., Consulting Editor. Report on The New Book for Song and Service, by Rev. Florence Buck, Associate Secretary.

12:30 p. m. Intermission.

2:15 p. m. Service of Song.

2:30 p. m. Addresses:

I. "The New Appreciation of the Educational Value of the Bible," by Prof. Charles F. Kent, Ph. D., Yale University.

II. "Modern Youth in a Modern World," by Rev. Rowena Morse Mann, Ph. D., Minister of the Third Unitarian Church, Chicago.

III. "A Service for the Consecration of Youth," by Prof. Francis A. Christie, D. D., Meadville Theological School.

4:30. Adjournment.

10 a. m. The Free Religious Association's forty-seventh annual convention will be held at Ford Hall. The forenoon session will be devoted to the subject of "Religion and World-Brotherhood." Speakers to be announced.

1 p. m. Festival of the Free Religious Association. Subject: "The Stranger Within Our Gates." Speakers to be announced.

5 p. m. Vesper service at the First Church. Rev. Sidney S. Robins, of Kingston, Mass., in charge.

THE MIDDLE STATES LETTER.

The question of headquarters is very much to the fore. A dinner was held to consider this matter and fifteen ministers attended and each brought two of his laymen. A very full discussion of the matter followed. The feature of the evening was the suggestion of Rev. Merle St. Croix Wright, whose church is considering a change of location because of the changing character of the population about its present location. Dr. Wright proposes to erect on Broadway, somewhere between 59th and 70th streets, a large block at the expense of $300,000, part to be devoted to a theater, part to automobile salesrooms and one floor or more of this business block to be specially built for the uses and purposes of his church and another floor to be built and used for the Unitarian headquarters. If the conference contributes a certain amount towards the building, this suite of rooms will be rent free. The pros and cons of this proposal were discussed and a committee of five laymen, with Robert Lynn Cox as chairman, was appointed to consider the various plans and report at a future dinner.

The directors of the conference find themselves divided in opinion over what is known as "the dual plan" of having a secretary on part time and a field agent and, after discussing the matter, have postponed final action for a month. The plan has meant during its first year that every one of the helped churches of the conference save one has been visited and much field work done.

Meetings have been resumed at Niagara Falls under the leadership of Mr. Boynton. Studies have been made of Harrisburg, Pa., Morristown, N. J. and New Rochelle, N. Y., to see whether new churches could be started in any of these places.

There have been several changes in pastorates. Rev .H. E. Gilchrist has resigned at Troy to accept a call to a Universalist Church. Rev. Walter S. Swisher, after good work at Passaic, has resigned there to accept a call to New London, Conn. Rev. Charles T. S. Bullock of New London was installed as minister of the important church at Ottawa on Sunday, April 19th, Rev. Leon A. Harvey preaching the sermon.

The settlement of Rev. J. T. Sunderlund at Poughkeepsie, N. Y., the installation taking part May 3rd, puts that auspicious movement in the ranks of the regulars. Four years ago services were begun in that college town partly under the direction of the New York League of Unitarian Women. At first these were held once a month, but for the past three years these have been held on every Sunday evening, the ministers in and around New York gladly volunteering their services. A year ago the society was formally organized and the Hicksite Friends granted them free use of their meeting house. Now with the settlement of one of the strong and aggressive ministers of our denomination the chapter of beginnings closes happily and well.

The Hamilton Church has settled Rev. Philip S. Thatcher and is again under way with courageous heart. The Second Church of Brooklyn, Passaic, Plainfield, Troy and Schenectady have vacant pulpits.

An interesting endeavor in a new field is being undertaken under promising auspices. Mr. Taglialatela, an Italian of rare parts, who has been preaching in his native tongue to the Italians of New York and Philadelphia as a Methodist, has been accepted by our Fellowship Committee and will undertake Unitarian work among the Italians of these two cities. The Philadelphia churches have raised $500 for his support, the New York churches a like amount, and the A. U. A. has voted an appropriation. His plan is to hold meetings in the present churches, beginning in New York in Dr. Wright's church, gathering the Italians there and urging them to join these churches rather than organize churches of their own. The grave disaffection of the educated Italians with their former church connections and the ability of Mr. Taglialatela make this a promising experiment. Mr. Holmes has discovered an Armenian who is anxious to do Unitarian work among the Armenians.

The building fever continues among the New Jersey churches with Elizabeth planning a substantial enlargement of its church building and Rutherford about to start the erection of a fine parish house.

EDGAR SWAN WIERS.

THE PHILADELPHIA LEAGUE.

The regular monthly meeting of the Philadelphia League of Unitarian and Other Liberal Christian Women, was held in the Wilmington Church, on Thursday, April 2, 1914. In the morning, Miss Anna H. Howell told us "What Women are Doing for Philadelphia, as a City." In the afternoon, Mrs. Frederick Wood gave an account of Aliance work in Baltimore, and Mrs. Whitman Cross spoke of the activities of the Washington Alliance. Mrs. A. D. Warner of Wilmington told us what the Wilmington branch of the League was doing. The meeting was an intensely interesting one.

DEBORAH ANNE FROST,
Secretary.

COLORADO SPRINGS, COLO.

ALL SOULS CHURCH, Rev. Thomas S. Robjent, Minister. Sunday morning congregations are steadily increasing. Since September the congregations have more than doubled in size those of last year. New families are joining our ranks at each service. The minister's withdrawal from the local ministerial association on account of the coming campaign of Mr. Sunday, the evangelist, and the stand which he has taken in the matter has attracted considerable attention and commendation on the part of some of the very best citizens, who are now supporting our movement in consequence. Our Sunday evening meetings closed for the season on the last Sunday in March with a very fine address by Senator Helen Ring Robinson. Dr. Jenkin Lloyd Jones of Chicago was present and also delivered an address. The attendance at these

meetings has been very encouraging. The meetings will be continued early next fall. Rev. Thomas S. Robjent has made arrangements to keep the church open through the summer and will occupy the pulpit each Sunday morning, and during July and August, will hold afternoon services in Manitou. It is hoped that the coming of Mr. Sunday this summer will mean a large accession of members. Full arrangements have been made by the minister to meet his expected attack upon Unitarism.

THE SOUTHERN CONFERENCE AT DALLAS.

It was all very much worth while, but the measure of its excellencies is not a matter of statistics. The notable statistical detail of course is the *average* number of miles each visiting friend traveled in order to be there at all. Two came from Boston, two from St. Louis, eleven came from New Orleans, one from Louisville, and one each from Memphis, Houston and San Antonio—and two from San Angelo, Texas, where we have no church—so that our clever mathematician makes that *average* of mileage for each individual a very big figure indeed.

But there was no averaging the vital and spiritual value of the program inspiration or the bountiful hospitality of the Dallas people. We all got the whole of it, individually and collectively, and the sum of it all was very good.

Dallas is of itself an inspiration, beautiful, wide-awake and electric with the spirit of eager progress. Our church in Dallas is a thing to be proud of. It has arrived! Some of us remember days when it was a somewhat dubious spot on our denominational map; a center of pluck and determination, surely; but with many difficulties to contend with, and a matter of very modest dimensions. A few years have changed all that, except the pluck and determination, and today our church in Dallas is one of the strongest in the Southland. It has the good fortune to have a capacious building, a fine location, and a splendid company of workers. It has the advantage also of a wide-awake and resourceful minister, and a very efficient and charming minister's wife, whose winsome tactfulness and faithful service are no small factor of success. Evidently the church in Dallas also stands in well with the newspaper men and the weather clerk. At any rate we could not have asked for a better exhibition of "Texas climate," or greater generosity in publicity from the local papers while we were there.

The program began with an informal meeting Thursday afternoon, just for getting together. A graceful word of greeting was given in behalf of the local church by Mr. C. R. Buddy; Mr. Charles H. Patterson, of New Orleans, President of the Conference, made a fitting opening address; and Col. George Soulé of New Orleans, a Vice-President of the American Unitarian Association, brought greetings from that body. Thursday evening a stimulating sermon was preached by Rev. George R. Dodson of St. Louis. Friday morning brought reports from the churches, and a most scholarly lecture on Bergson by Dr. Dodson. At noon we were most charmingly "lunched" by the ladies of the Dallas Branch Alliance. Friday afternoon was devoted to Alliance interests, with an address of welcome by Miss Hariet Spalding, President of the Dallas branch, another greeting by Mrs. George Gilmour, reports from the various Alliances, a spirited report of the North Carolina circuit work, and an inspiring and eloquent address from the President of the National organization, Miss Anna Bancroft, of Hopedale, Mass. At five o'clock Dr. Dodson gave his second Bergson lecture. Then a typical Texas storm came up, giving picturesqueness if not comfort to home-goings; and in the evening a delightful reception was held at the beautiful residence of Mr. and Mrs. L. S. Thorne.

Saturday morning brought a short, but important, business session, with election of officers, passing of fitting resolutions, including one of endorsement of President Wilson's peace policy, and another commending THE UNITARIAN ADVANCE to the churches as a method of Conference "togetherness." Rev W. C. Brown of Boston brought the greetings of the A. U. A. Addresses on the "Equipment of the Present Day Religious Leader" were given by Rev. George Kent, of New Orleans, as regards science and philosophy; Rev. J. W. Rowlett as regards theology; Dr. Dodson as regards psychology; Rev. Ges. T. Ashley as regards sociology; and Rev. Geo. H. Badger as regards the attitude of the church toward problems of the day. The afternoon of Saturday was spent in an automobile tour of the city, and on Saturday evening Col. Soule gave an address on "The Useful Layman."

Sunday was "Go to Church Sunday," in Dallas and about four hundred people came to the Unitarian church. It was worth while, for Dr. Dodson's sermon on the spirit of our faith was illuminating and noble. Sunday evening's platform meeting brought the conference to a close, with a good congregation and two addresses on "The Unitarian Proclamation," by Dr. Rowlett and Mr. Badger.

The guest of honor for the conference and by all odds the bearer of its heaviest burden of lusty service was Dr. Dodson. Two sermons, two Bergson lectures and an address on psychology was a heavy toll to exact from him. But it was all graciously rendered, and it was all so accumulatively good and inspiring that our debt of gratitude bulked to big dimensions. The lectures on Bergson were peculiarly valuable, but to our mind the sermon of Sunday morning was the crowning feature of the Conference. The large delegation from New Orleans was certainly a great asset of success, and the presence of the President of the National Alliance, Miss Anna Bancroft, an especial delight. Nor can our report be complete without a word of appreciation for the music rendered at the various services by the choir, under the direction of Mrs. L. M. Lennington.

RESOLUTION ADOPTED AT THE SOUTHERN CONFERENCE AT DALLAS.

Resolved, that the delegates and members of the Southern Unitarian Conference, assembled

in Dallas for their annual meeting, place on record their hearty endorsement of the policy of the President of the United States in the maintenance of the principle of peace, and a high ideal of national honor. We pledge to him our unfaltering loyalty in his steadfast endeavors to avert the evils of unnecessary warfare and extend the spirit of genuine good will and resolute integrity amongst the nations of the earth.

SOUTHERN ASSOCIATE ALLIANCE.

The Southern Associate Alliance held its nineteenth annual meeting at Dallas, Texas, April 3, 1914.

The business meeting was preceded by a very delightful luncheon at the Elite Cafe, at which Miss Anna M. Bancroft was the guest of honor. Eighty enthusiastic men and women attended the luncheon. Mrs. E. P. Turner, President of the Dallas Woman's Forum, presided as toastmistress and introduced Mrs. J. H. Carlson, who responded for the local Women's Alliance; Mrs. Bird of San Angelo; Mrs. D. Segur of Toledo, Ohio; Mrs. H. W. Churchill of New Orleans, Vice-President of the Southern States, West; Miss Harriet Spalding, President of the Southern Associate Alliance; Rev. George Gilmour, minister of the Dallas Unitarian Church; and Miss Bancroft.

At the business meeting, held at two-thirty o'clock, Miss Spalding presided. Miss Spalding gave the address of greeting from the Southern Associate Alliance to the visitors, and Mrs. George Gilmour, President of the Dallas Women's Alliance, welcomed them to the local church. Greetings were read from Mrs. R. H. Davis, National Corresponding Secretary and from Miss Low.

Reports were given by the visiting delegates and these were most encouraging and full of helpful suggestions. A new branch has been added within a very short time—that at Houston, Texas—and this new group of Unitarian women is most cordially welcomed to the Southern Associate Alliance.

With the formation of this new branch, Texas now has enough members to entitle it to a state director, and Mrs. Churchill suggested the name of Mrs. L. S. Thorne of Dallas, who has been identified with the Unitarian Church of that city, since its organization. Mrs. E. A. Goddard of Louisville, Ky., was elected secretary to succeed Mrs. E. N. Willis of Dallas, Texas.

The crowning event of the meeting was the stirring address given by the National President, Miss Anna M. Bancroft, which was received with great enthusiasm and must result in the redoubling of the efforts of the Southern Alliance. The meeting adjourned to meet next year at Louisville, Ky.

Friday evening Mr. and Mrs. L. S. Thorne entertained most enjoyably at their home for the members of the church and their guests. A musical program was given at which Mr. Johnston sang several Scotch songs, accompanied by Mr. Aimer. Miss Marion Fielding gave two violin solos, with Mrs. Harriet Bacon McDonald at the piano. Little Miss Mary Thorne delighted the guests with her violin playing.

The Dallas church feels fortunate in being able to present so pleasing a musical program without going outside the church for its talent.

Saturday afternoon an automobile ride was arranged by the local Alliance for the visitors, and two hours were devoted to showing the beauties of the city to those unfamaliar with Dallas. During the ride an opportunity was given to visit the Art Gallery at Fair Park, where an unusually good collection of pictures is on exhibition.

This concluded the entertainments and business meetings which were connected exclusively with the Alliance.

MRS. E. N. WILLIS,
Secretary Southern Associate Alliance.

CERTIFICATES GRANTED BY THE FELLOWSHIP COMMITTEE.

Rev. John William Tickle of the "Methodist" ministry, having satisfied the Committee on Fellowship of the New England States, is hereby commended to our ministers and churches. Certificate granted March 23, 1914. Committee—Louis C. Cornish, Julian C. Jaynes and Robert F. Leavens.

Rev. E. A. Chase, having satisfied the Committee on Fellowship of the New England States, is hereby commended to our ministers and churches. Certificate granted April 13, 1914. Committee—Louis C. Cornish, Julian C. Jaynes and Robert F. Leavens.

Rev. Howard Charles Gale of the Universalist ministry, having satisfied the Committee on Fellowship of the New England States, is hereby commended to our ministers and churches. Certificate granted April 13, 1914. Committee—Louis C. Cornish, Julian C. Jaynes and Robert F. Leavens.

LIFE'S QUESTION.

BY MARY MILES COLVIN.

What do you find life's question then to be,
As you delve deep into its mystery?
From whence we came or whither shall we go,
Are these the things that we most need to know?

The little flower blooming on the lea,
Asks no such question now of you or me;
It blossoms, sending out its perfume sweet,
Brings forth its seed—a destiny complete.

Can we do more this great law obey?
To blossom—giving pleasure all the day,
And when comes time for harvesting the seed,
Count every loving word and helpful deed.

A little place for each of us to fill,
To do one's part in working out His will,
And then will come to your glad heart and mine,
A knowing, we are part of plan divine.

Youngstown, Ohio.

BOOK REVIEW.

EVE: by Katherine Howard. Published by Sherman French & Co., Boston, 1913.

The woman's movement, especially in its newer form of "feminism," is developing a voluminous literature these days. Much of this literature is commonplace, and nearly all of it is ephemeral in the sense that it is a contribution to current discussions or a register of contemporary and necessarily passing opinions. Now and then, however, in this movement as in every world movement, there appears the poem, or drama, or novel, which deals not with the surface opinions which float upon the swirling current of the stream, but with the deep fountains of human emotion and experience from which the stream is flowing, and promises therefore to endure as a basic expression of reality. Such a book is "Eve" by Katherine Howard.

Brief in compass, but every line falling like a hammer-stroke, this prose-poem tells the tale of Eve, the universal mother, and her age-long struggle for emancipation. In the beginning, she is the over-burdened slave of Adam, the universal man, bearing the burden of the world and mourning over the many graves of her slaughtered sons.

"I have had sorrow (she says)
Burden and burden and burden,
Inside and outside, and pressing about me,
my shoulders are bent and my head
droopeth earthward . . .
I am the woe part of man."

Then, by a series of dramatic dialogues with "the Inscrutable One," we are shown Eve's gradual awakening, until she is able to declare her sexual independence of Adam, and take into her hands the destiny of humanity.

"Adam, I have to say to thee somewhat.
I will not bear thy children; I will bear my children.
When thou hast made thyself fit for fatherhood . . .
Then will I stay with thee in the place of Sanctuary, and I will bear our children.
And as I bear them, so will I make the laws of their welfare.
If I bear sons, I will bear them to the honoring of my daughters . . . even to Life will I bear them.
If I bear burdens, I will bear them to a purpose."

Thus does Eve climb on the Ladder of Light to a cosmic vision of her womanhood, and leads on Adam by her influence to an equal vision of his manhood.

"Eve" is the most impressive interpretation of the new feminist movement of our time which has yet appeared. To many its rough-hewn lines may seem ugly and uninviting. But of the power of thought, range of vision, depth of feeling, and grasp of fundamental realities, in this little volume, there can be no two opinions. J. H. H.

THE REVIEWS.

THE YALE REVIEW for April contains among other good things the following notable articles: "The American Novel," by Robert Herrick; "The Federal Reserve Bill of 1913," by O. M. W. Sprague, Professor of Economics at Harvard University; "Woman and Socialism," by Vida D. Scudder; "The Personality of Tagore," by Basanta Koomar Roy—a most illuminating appreciation of the Hindoo poet; "Stephen Crane as I knew Him," by Hamlin Garland; "Rural Coöperation," by Edward M. Chapman; "The Serious Pepys," by Prof. Wilbur C. Abbott; and "The German Theatre of Today," by Julius Peterson, Professor of German in the University of Basil, Switzerland.

THE HIBBERT JOURNAL for April opens with a valuable article by Dean Henson of Durham on "Kikuyu." Other articles are "Sacraments and Unity," by Rev. R. H. Coats; "Inspiration," by Prof. W. M. Dixon; "Where Faith and Morality Meet," by John Jay Chapman; "The Middle Ages, the Rennaissance and the Modern Mind," by Prof. N. K. Smith; "Criticism of Public Schools," by the Headmaster of Eton; "The Anthropoglogical Point of View," by Archibald Wier; "The Twentieth Century Christ," by Prof. B. B. Warfield; "The Suffering of God," by Rev. B. H. Streeter; "One Avenue to God," by Rev. A. D. Martin; "Order and Unrest," by Edith Hunter; and "The Great Alternative," by Rev. Charles G. Dole.

THE CONSTRUCTIVE QUARTERLY for March completes its first year and in its first article Dr. Sanday reviews the first year with vigor and discrimination. Mr. Glover, an English Baptist of Cambridge University, has a brief but telling paper on "Unity in the Spiritual Fact."

Cardinal Mercier, Primate of Belgium and President of the Royal Academy, in a scholarly article entitled "Towards Unity," says unity is the condition *sine qua non* of stability, the essential law of equilibrium and durability.

The great lay scholar of Christendom, Baron Friedrich von Hügel, has a piercing and profound study of "The Specific Genius and Capacities of Christianity, Studies in Connection with the Works of Prof. Troeltsch." Prof. Dr. Adolph von Schlatter, perhaps the ablest Evangelical leader in Germany, with a bold and free hand justifies "The Attitude of German Protestant Theology to the Bible." There is a series of articles on Faith by a Scotch Presbyterian Divine, an English Canon, a Jesuit, and a Russian Archbishop. The power of "Education and Religion among Working-Men" is remarkably illustrated by the Rev. William Temple. Francis Herbert Stead, Warden of Robert Browning Settlement, devout Christian and world worker for the labor movement and international peace, writes on "The Labour Movement in Religion." The biographical sketch is by T. Edmund Harvey, M. P., with "John Woolman" as its subject.

NOTICE.

The undersigned, chairman of the Committee on Nominations of the Unitarian Fellowship for Social Justice, will be pleased to receive suggestions from the members in regard to the nomination of officers for the coming year. ARTHUR L. WEATHERLY,
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Things Commonly Believed Amongst Unitarians Today

WE DECLARE our fellowship to be conditioned on no doctrinal tests and welcome all who wish to join us to help establish truth and righteousness and love in the world:

We believe that to love the Good and live the Good is the supreme thing in religion:

We hold reason and conscience to be final authorities in matters of religious belief:

We honor the Bible and all inspiring scripture, old or new:

We revere Jesus and all holy souls that have taught men truth and righteousness and love, as prophets of religion:

We believe in the growing nobility of man:

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and stronger life:

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good:

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all:

We believe that this self-forgetting, loyal life awakes in man the sense of union, here and now, with things eternal—the sense of deathlessness; and this sense is to us an earnest of the life to come:

We worship One in-All,—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, our Father.